The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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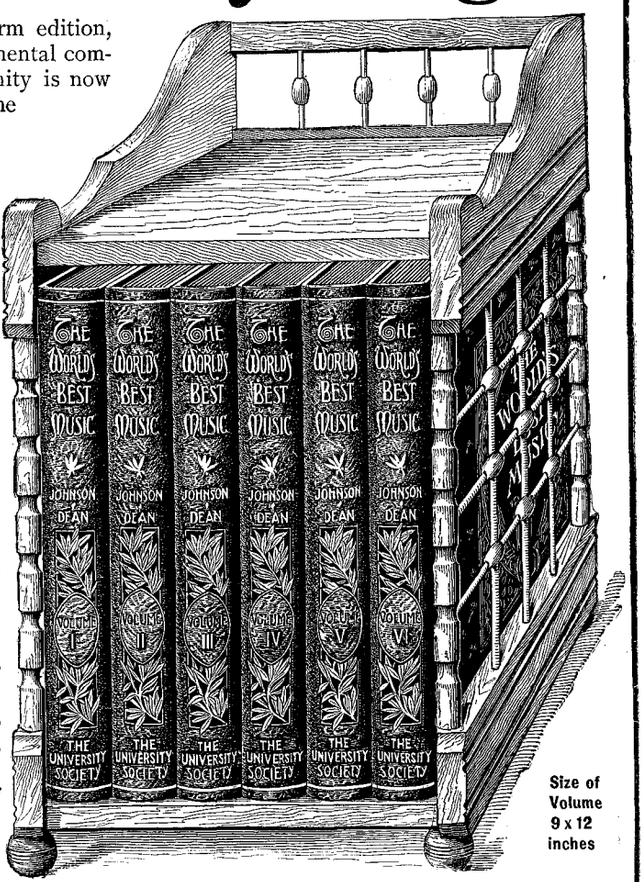

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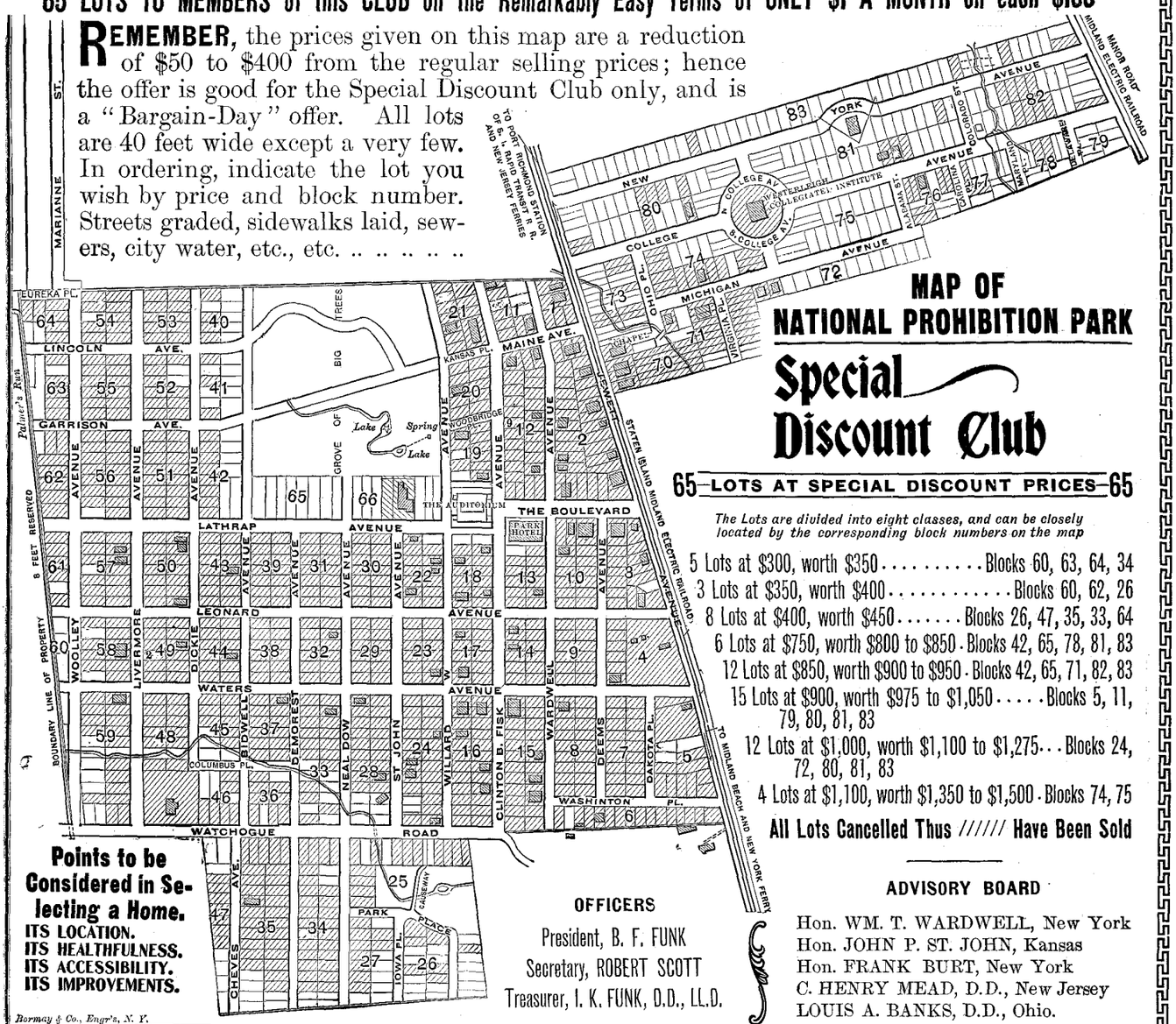

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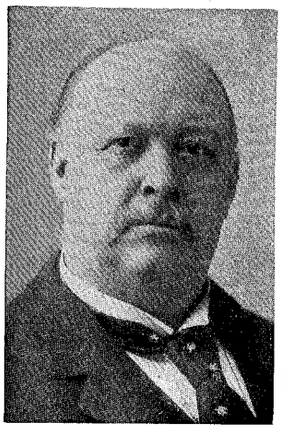

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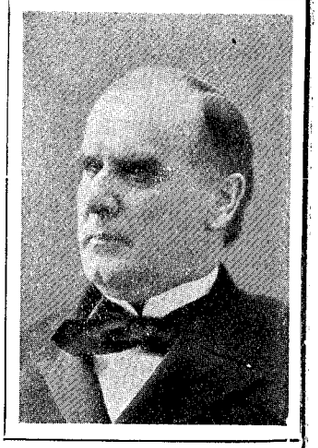

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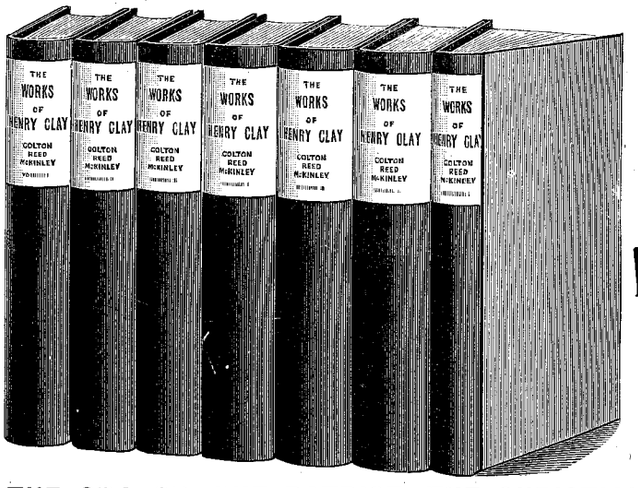

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Hon. James Cooper, U. S. Senator from Pennsylvania, June 30, 1852

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Hon. Walter Brooke, U. S. Senator from Mississippi, June 30, 1852

"No better specimen of the true American character can be found in our history than that of Mr. Clay."

Hon. J. C. Breckinridge, U. S. Representative from Kentucky, June 30, 1852

"The life of Mr. Clay is a striking example of the abiding fame which surely awaits the direct and candid statesmen. The entire absence of equivocation or disguise in all his acts was his master-key to the popular heart."

Hon. Presley Ewing, U. S. Representative from Kentucky, June 30, 1852

"The wondrous light of his unmatched intellect may have dazzled a world, the eloquence of that inspired tongue may have enchanted millions, but there are few who have sounded the depths of that noble heart."

Hon. Joseph R. Chandler, U. S. Representative, Pennsylvania, June 30, 1852

"No man in our nation had the art so to identify himself with public measures of the most momentous character, and to maintain, at the same time, almost universal affection, like that great statesman."

Hon. Abraham W. Venable, U. S. Representative, North Carolina, June 30, 1852

"It was with great satisfaction that I heard my friend from Kentucky (Mr. Breckinridge) the immediate representative of Mr. Clay, detail a conversation which disclosed the feelings of that eminent man in relation to his Christian hope. These, Mr. Speaker, are rich memorials, precious reminiscences. A Christian statesman is the glory of his age, and his memory will be glorious in after-times; it reflects a light coming from a source which clouds can not dim nor shadows obscure."

Hon. James Brooks, U. S. Representative, New York City, June 30, 1852

"'I had rather be right than be President' was Mr. Clay's sublime reply when pressed to refrain from some measures that would mar his popularity. These lofty words were a clew to his whole character—the secret of his hold upon the heads as well as hearts of the American people—nay, the key to his immortality."

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The Literary Digest

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TOPICS OF THE DAY.

THE DIFFERENCE BETWEEN EXPANSION AND IMPERIALISM.

ADVOCATES of the ratification of the peace treaty, on which the Senate has agreed to vote February 6, have latterly laid stress upon alleged differences between a policy of expansion to fit the Philippines and a policy of imperialism imputed to the expansionists by opponents of ratification.

The treaty as it stands provides for the "cession" of the Philippine archipelago, whereas, in the case of Cuba, Spain "relinquishes sovereignty." Opponents of the treaty have asked the reason for this difference, to which Senator Frye, one of the Peace Commissioners, is reported to have answered (in secret session): Because in the case of Cuba the Commission was acting under instructions from Congress (the war resolutions); but the Commission had regarded the Filipinos as subjects of Spain. Spain had lost in the conflict of war, and hence the United States had a perfect right, according to the law of nations, to acquire any part of her possessions or people in adjusting the balances after the war was over.

Senatorial debate in open session has shifted from the constitutional right of the federal Government to acquire territory to the rights of citizenship guaranteed by the Constitution to inhabitants of acquired territory. Senator Teller, of Colorado, a leading expansionist, presented (on January 24) a detailed review of precedents, commencing with 1803 and extending to the organization of Oklahoma Territory in 1890, showing that "it has been the legislative idea in this country that the Constitution of the United States and the statutes of the United States do not go by their own force into the Territories." Mr. Teller proceeded:

"I believe myself that every legislative body which assembles in this country, no matter by what authority, is bound by certain great fundamental principles which underlie free government, and it is not bound by them by the force of the Constitution. No man living can find in this country a statute which establishes the right of the imprisoned to the writ of habeas corpus. It came here with the civilization which came here. It was adopted in principle at Runnymede. It has been a principle of English law that we inherited. So we inherit very many other things that are binding upon the conscience and, I believe, binding upon the power of any legislative body, no matter how constituted."

Mr. Teller referred to his experience in Colorado before it became a State where courts and justice and free institutions were administered by the people in accordance with American ideals, and he quoted from Mr. Webster's argument with Mr. Calhoun in support of his contention that the Constitution will not go by its own force into any of our new acquisitions unless the people of the United States, through Congress assembled, shall so declare. The nature of that declaration, he averred, could be safely left to the people speaking through the federal Government.

Mr. Hoar, of Massachusetts, a leading opponent of ratification, said:

"The inquiry which I make is not whether the constitutional provision in regard to rights of election enter into the Territories by the force of the Constitution itself without legislation. It seems to me very clear that the statement which has been made can not be controverted. There must be an act of Congress, election laws providing the qualifications of voters, election precincts, and everything else that is necessary to put the elections into force. So of habeas corpus. Certainly there can be no right to habeas corpus practically enjoyed in a Territory until there is a court with the jurisdiction of habeas corpus, and that requires legislation. So in regard to trial by jury. Certainly trial by jury does not go *proprio vigore* of the Constitution into a Territory, because there is no mechanism provided for a jury or for administering the jury system. All those instances which are put by Mr. Webster, I think, are, like most others of his propositions, stated with absolute clearness; and his wise intelligence makes it so clear that nobody afterward doubts it.

"What I am speaking of is the constitutional rights of citizenship not requiring legislation or mechanism or established government. I understand the court to have said that those rights of citizenship attach to United States subjects—I use the phrase 'subjects,' tho that is not the phrase which the court uses—in all the Territories of the United States. Suppose the Senator to have been a citizen of Colorado, as I know he was, before its admission as a State. Any government established by the United States could not have been authorized to take his property for public use without compensation. It could not have been authorized to try him twice for the same offense. It could not have been authorized to make an unreasonable search or seizure of his papers or to try him without bringing witnesses against him face to face. It could not quarter troops in his house without his consent, and so on with all those things.

"Now, that is a very practical question to be answered, and it is the hinge of one part of this debate, because if it be true, as I suppose, and as I understand great judges of the Supreme Court of the United States have affirmed, that the constitutional rights of American citizenship, so far as they can be enforced without mechanism to enforce them, belong to every person dwelling or born in United States territory, then these ten or twelve million Philippine Islanders not only have their children born with all the rights of American citizens, entitled to be eligible to the Presidency or anything else, but they have a right to go at their will, or the will of an employer, anywhere in the United States to be employed. Five thousand of them can be taken into Massachusetts or Colorado or Minnesota and put to work there, just as 5,000 men from Massachusetts can be taken there. When they

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get there they have a right to vote—Chinese, Japanese, Negritos, Malays, and all the countless hordes of barbarous races. If that be true, when they get into a State they have, as United States citizens, the rights of citizenship of the State, the citizens in each State having the rights of citizens of the several States. There is the pith and marrow of this debate. And we are not helped to an answer to this question by Mr. Webster's declaration, or the declaration of the court, that you can not have a trial by jury until the law establishes one; that you can not have a habeas corpus until the law has created a court; or you can not have an election law until an election system is established by law. . . . Do these men get and carry with them these rights which do not require affirmative legislation to put them in force, but which, as to American citizens, exist as a part of their citizenship without legislation, and with which they are clothed as with a garment wherever they go?"

DR. JACOB GOULD SCHURMAN,
President of Cornell University.

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PROF. DEAN C. WORCESTER,
Of the University of Michigan.

ADMIRAL GEORGE DEWEY,
Asiatic Naval Station.

We quote the remainder of the debate between Mr. Teller and Mr. Hoar, from *The Congressional Record:*

"MR. TELLER: An issue was made here the other day that there was no such thing as legislation carrying the Constitution into a Territory. I have undertaken to demonstrate that I was correct about that, and I did not intend to go into this branch of the case. I think, however, that Mr. Webster's answer absolutely covers the ground, but I do not think that every one of the things the Senator said is within that rule. Mr. Webster said this:

> I do not say that while we sit here to make laws for these Territories we are not bound by every one of those great principles which are intended as general securities for public liberty.

"That was equivalent to saying that we were bound by them.

"MR. HOAR: Yes.

"MR. TELLER: I recognize, as I said before, that there are certain things which the legislature of a free country is bound to respect.

"MR. HOAR: Rights they can not take away.

"MR. TELLER: Yes; rights that they can not take away.

"MR. HOAR: That is what I contend.

"MR. TELLER: There are plenty of them; but the Filipinos are not yet citizens of the United States and will not be until we declare them to be such under the treaty. The treaty does not make them citizens of the United States. We have reserved the right to Congress to say whether they shall be citizens or not. If we say they shall become citizens, I have no doubt we will extend to them, and I hope we will extend to them, all of the dearest privileges of American citizenship.

"MR. HOAR: What I want to know of the gentlemen who are asking us to do this thing, to entangle our feet by this treaty, is whether they mean that we shall rule those 10,000,000 people not as citizens, or whether they mean that they shall be admitted to the rights of citizenship all over the United States? That is the practical question.

"MR. TELLER: I can only speak for myself. I am not in favor, to begin with, of making those people citizens of the United States; but I am in favor of extending to them the protection of those great principles which we recognize in this country as essential to the existence of a free government. I am for treating them, not as citizens, but, if you choose—which is rather objectionable in a republic—as subjects; and that we shall just as soon as possible give them all the blessings of a free government of their own. That is what I am in favor of. I do not agree that we are entangling our feet by the adoption of this treaty. On the contrary, it is clearing the ground so that we may do that; and we can not do that until we adopt the treaty. That is why I am in favor of adopting it. I

CHARLES DENBY,
Ex-Minister to China.

MAJ.-GEN. ELWELL S. OTIS,
Military Governor of the Philippines.

THE PHILIPPINE COMMISSION.

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know we can not give them such a government in a few months; I know there must be a military government for a time; but a military government is exceedingly odious to me, and I am anxious to get the pending treaty ratified so that military government may be ended as speedily as possible. It is in the interest of these people that I say the treaty ought to be ratified, and ratified at once."

The New York *Times* (Ind.) has put the case in one form as follows:

"We hold these truths to be deserving of general acceptance and respected:

"1. We do not need the Philippines. The undeveloped resources of our own domain supply a more profitable field for our activities.

"2. The islands fell to us by hazard of war, and with them certain obligations to ourselves, to foreign nations, and to the inhabitants of the archipelago.

"3. It would be cheaper to drop them and run, but it would also be disgraceful, and would doom the Filipinos to present anarchy and future bondage.

"4. We ought to take the islands as provided in the treaty, but it should be the primary object of our policy to make the Filipinos contented, prosperous, orderly, educated, and ultimately capable of governing themselves.

"5. They must never become citizens of the United States.

"6. The treaty of peace and cession ought to be ratified without any further delay, in order that the state of war may be ended and the healing works of peace begun.

"7. Imperialism is a painted wooden jumping-jack that jumps only when somebody pulls the string."

The New York *Outlook*, Dr. Lyman Abbott's paper, quotes these statements as the expansionists' "Pocketbook Platform," except article 5, to which the objection is: "Never is a long time—a longer time than we are willing to pledge ourselves for." But another of the strongest advocates of expansion, the New York *Journal of Commerce*, has insisted that the need of securing a foothold in the far East before European policies shut us out of that market is the paramount consideration in view of the present state of overproduction at home.

Many Republican papers are expressing sentiments similar to those of the Kansas City *Journal*, which says that expansionists "have never held that the inhabitants of Territories were not entitled to enjoy the fundamental personal rights which are formulated in the Constitution; they have held simply that Congress could set up any kind of government it wanted in one of the Territories, without giving any one the right to vote if it felt so disposed, and that this government might be continued indefinitely without violating any provision of the Constitution."

The New York *Sun* (Rep.), however, asserts rights of ownership in this fashion:

"The absurdity of attributing to the Philippines the American ideas of freedom and independence is obvious. Certain persons, for purposes of their own, have got up a government in the Philippines, recently ceded to the United States. Therefore, the United States must yield to these pretenders and not only tolerate but protect them in the exercise of their self-assumed powers in its own territory, to which it has title by conquest and will soon have title by treaty.

"As against the United States the so-called Philippine republic has no rights. It is a trespasser. The military, and ultimately the civil, power of the United States can be trusted to provide for the security and prosperity of the islands. But whatever the United States may do or not do in the Philippines hereafter, they are now practically American territory, for the completion of our title to which only one step is wanting. The rights of the United States must prevail over the claims of any so-called government.

"Keep in mind that the United States has rights in the Philippines, rights it is bound to assert against a self-seeking coterie of adventurers using the names of freedom and independence to gull American sentimentalists."

On the other hand, the Springfield *Republican* (Ind.) says:

"Were it true that the Filipino movement against annexation had resulted from the anti-imperialist crusade in America, is that anything to bring one to shame? A people courageous and manly enough to protest even in arms against a transaction by which their country is bought and sold like a dumb brute merit universal admiration. We invoke the memory of Lexington and Bunker Hill, of the men whose blood made the soil of Massachusetts sacred to the cause of human freedom, to sustain the moral position now taken by the Filipino people.

"The American revolutionists had not a tenth part the moral justification for waging war on their king that the Filipino people would have in drawing the sword against a foreign government which had proclaimed sovereignty over them. King George, whatever his sins, did not attempt to sell our ancestors and their country to some foreign power. Samuel Adams, James Otis, and Patrick Henry were not suddenly confronted with a claim of sovereignty by France, Russia, or Spain. The state of civilization among the Filipinos does not affect their moral right to contest a sudden claim of sovereignty over them by the United States, any more than the lack of Parisian manners among the American colonists would have affected their right to rebel against the King of France had he claimed their allegiance after nine-months' acquaintance.

"But the responsibility for the present attitude of the Filipinos can not be shaken from the shoulders of William McKinley. Not only has he negotiated a treaty which transfers their country for $20,000,000 to the United States, in spite of their most emphatic and long-continued protest, but he has publicly proclaimed to them his purpose of 'assimilation.' If he now persists in imitating the blundering old British king in refusing to adopt a more moderate policy, and thus drives the Filipinos to a struggle against foreign conquerors, his Administration will have earned a terrible retribution at the hands of the American people."

THE SALOON AS A SOCIAL NECESSITY.

AT a recent meeting of the Church Temperance Society in New York City, Bishop Potter, of the Protestant Episcopal church, and Joseph H. Choate, the new Ambassador to Great Britain, spoke in favor of a coffee-house project to counteract saloon evils. Newspaper reports quoted Bishop Potter as saying of the saloon:

"It is a social necessity. I repeat, it is a social necessity, in so far as the recreative instinct in human beings makes it a social necessity. You will forgive me if I say that the saloon exists in New York to-night because you and I have given our brothers no better thing. It is for you and I to see what we can do for these brothers of ours to meet this want, which is just as righteous in them, however perverted, as that to satisfy which we come to-night or go to-morrow. There ought to be in every block a place which will give to them and to you and me opportunity for refreshment without the peril of intoxicating drinks. Here, I want to say, is the opportunity for capital. The misery of our philanthropy to-day is that it is so far divorced from intelligent business principles. The reason I hail what these ladies have in hand is because it teaches and recognizes that capital can be used in such at way as to supply these needs, and at the same time to pay a fair return on the investment."

These words, sent out in press despatches, were treated in newspapers in all parts of the country as a defense of the saloon and stirred up a lively controversy. It is to be noted that Bishop Potter himself declares that his position has been misrepresented, saying, in a letter made public January 26:

"I have never expressed any opinion as to the 'dramshop.' In a recent address in behalf of coffee-houses, coffee-wagons, coffee-carts, and the like, I stated that something answering to the saloon, *i.e.*, a place of inexpensive recreation and refreshment, would always be a necessity. I may add that until it is provided the mischiefs of the saloon, which nobody recognizes more clearly than I, will continue. The saloon may be driven to cover, but it can not be abolished. Something better, something wholesome, harmless, undefiled, and undefiling, must take its place and so expel by substitution.

"Legislation has failed to do this, and Prohibition has failed.

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Denunciation has failed. It is a case for Christian capital, wisely employed, as the history of the Liverpool coffee-houses has shown."

Discussion of the saloon as a social necessity, thus revived, discloses some interesting current opinions:

Liquor Dealers' Discrimination between Saloon and Dive.—"Bishop Potter has learned to discriminate between the saloon and the dive just as the Liquor Dealers' Association does. We have no use for these dives, these rotten holes that are sometimes called saloons.

"Whenever a name is proposed for membership in this association a committee is at once appointed to investigate his character and the kind of place he runs. If he proves to be a notorious person and his place not decent, he is never admitted.

"Of course like in all other societies, black sheep do creep in. But let me tell you that there are not so many of them as the ministers try to make the people believe.

"Yes, the saloon to-day is the poor man's club, and the proprietors are all the time trying to make their places more attractive, so the laboring man, after his hard day's work, can spend an evening enjoyably. In doing this he need not get drunk, as so many people want to believe.

"In my saloon I have a reading-room and I know my patrons appreciate my efforts to entertain them, for many of them get about their only enjoyment in life in my place.

"I am positive that if the other ministers would look deeper into this question and get over the idea that they must preach against the saloon whether they want to or not, there would be a general tendency toward purifying the saloon, and the result would be less intoxication and less law-breaking."—*From an Interview with Henry Hirsch, Ex-President New York Liquor Dealers' Association, in the Evening World, New York.*

Saloon Not a Poor Man's Club.—"There is a good deal of maudlin talk these days about the saloon being the poor man's club. A dignified churchmen of this city recently stood upon a public platform and said it was a necessity because it was a poor man's club. In the name of the poor, but honest, workingmen of this city I resent the imputation. The saloon has been a club, indeed, to beat the brains from the head of too many a poor fellow in intoxication; a club to knock the money from his pocket that should have gone for the clothing of his family and the feeding of his children; a club to level him to the earth again when he would try to rise to honest and independent manhood. There may be laid at the doors of the saloons of this city, too, much of the degradation of manhood, too much of the prostitution of womanhood, and too much of the damnation of childhood for a dignified churchman to stand forth and apologize for their existence or to give them countenance in their law-defying ways. Undoubtedly, the saloon as it exists here in this city is responsible for the destruction of civic honor as well as the debasement of home and virtue. Whatever be the reason, this I know: that rarely, if ever, has such viciousness grouped itself about the saloon as it does in this city.

"The vilest places are flourishing, and if the police do not know of them they ought to, and if they do know of them they are simply derelict in their duty. I could bring you to places not a hundred miles from where I stand where violations of the law and shameless debaucheries exist. You know the truth of what I am saying, and you resent, as I do, the allegation that the saloon is the poor man's club. The poor man has got a home to go to.

"It is a wise prudence which suggests a substitute for the saloon. During this year this parish has spent $20,000 in erecting its Settlement House in order to provide for the saloon's substitute. The decent man is not a hanger-out at the saloon.

"The saloon should be restrained, watched, and kept down by the strong arm of the law. If by political influence or official corruption it is permitted to flourish, it will sap the very foundations of our commonwealth and drag our highest and holiest hopes down in universal ruin."—*From a Sermon by Rev. Alexander P. Doyle, Paulist Father, New York City.*

Human Weakness.—"'The saloon exists in New York,' said Bishop Potter, 'because we have given our less fortunate brothers no better things.' 'The man who keeps the saloon, and who says it is the poor man's club, tells the truth,' added the bishop. But does he tell the truth? It may be the truth as to many of the frequenters of the German beer-gardens, but it is not the truth as to the run of corner drinking-saloons. Men do not go to them to gratify their social instincts. They go to get a drink, and so soon as they have swallowed it they clear out, as a rule. They are simply after the alcoholic stimulation, and they do not undertake to deceive themselves or anybody else as to the matter. So imperious is this desire, this appetite, or this habit that relatively to their incomes poor men who frequent the saloons spend far more proportionately for its gratification than is lavished by the rich or is laid out by the ordinarily well-to-do family for luxuries of all kinds. If, as Mr. Choate said, more money is spent in New York for drink than for food, that extravagance is manifested most strikingly among those described by Bishop Potter as 'our less fortunate brothers.' Every drinking workingman spends a large share of his daily wages in drink, and if he put the money, instead, in a savings-bank he would lay by every year a pretty sum for a rainy day. But he knows what he is about; he prefers to indulge in the luxury, and all the more because his luxuries are few. Many attempts have been made to prevent by law his exercising his liberty in that way, but none of them has been successful. Practically, no man can be debarred from drinking until he carries his excess so far that he is put under legal restraint in a jail or an asylum. You can prohibit the sale of liquor and thus diminish the opportunities to get it, but even in the strictest prohibition States men find means to get drunk.

"Will Bishop Potter's plan of establishing a Squirrel Inn in every block cure this propensity? It would if his theory that men go to liquor-saloons simply to satisfy the craving of their 'recreative instinct,' but, as we have said, that is not their impulse; they go simply to get a drink, not of tea or coffee, but of something alcoholic. Consequently, it is not probable that Squirrel Inns would be dangerous competitors of the drinking-saloons. They would interfere rather with other refreshment places."—*The Sun, New York.*

No Apology for the Saloon.—"I notice that some of my clerical brethren are reported (I do not know with how much accuracy) as dealing with the saloon in terms of apologetic and even patronizing tenderness. All such tenderness is badly misplaced. I know what these saloons are. I have visited them at all hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly, and swinish; the prolific hotbeds of vile politics, profane ribaldry, and unspeakable sensuality. . . . . .

"I am talking now of the saloon as we know it here in New York, licensed swilling-places, a combination of Tammany caucus, whisky sewer, and bawdy house. There is no use in trying to improve them or to convert them; there is no convertible quality attaching to them; there is no decent ingredient in them that amelioration can fasten to.

"My reference is not to the taking of a glass of beer in a civilized and human way; that is a matter by itself; but 'human' and 'civilized' are not words that by any stretch of imagination or dilution of sentiment can be used in characterizing the gross and animal-herding places and guzzling places euphemistically called saloons. It is always becoming to be generously minded even when talking about bad things, but we can never afford to let kindliness that is in our hearts soften the asperity that is in the facts. Calling a bad thing by its right name is the first step toward getting rid of it.

"Baptizing a heathen will not make a Christian of him, and will be likely to make him think heathenism and Christianity are pretty much the same thing."—*From a Letter by Dr. Charles H. Parkhurst to The World, New York.*

Saloons and Clubs.—"The talk of Bishop Potter has a twofold meaning. If the saloon is the poor man's club, which most people believe it to be, then the club is the rich man's saloon, which those people believe who drew up the Raines law and declared that clubs which intend to sell liquors, as well as saloons, must pay a license fee. The conclusion is irrefutable, and the law is just, altho at the time it was passed the complaints from the clubs were numerous and bitter, as they felt that they were being degraded in their standing to the level of drinking-saloons. In fact, the law merely recognized a condition that had long existed.

"Bishop Potter's conclusion that if the saloon is to be successfully overcome the temperance people must create something in its stead far better, and something that will appeal to the social

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side of man's nature at the same time, is a most intelligent view of the case. Teach the mothers and wives how to make the homes pleasanter and there will be removed something of the present motive that takes husbands and sons to the saloons. In addition, create rival establishments, where men can meet and enjoy each others' company, and another blow will be struck at the present overpowering influence of the saloon."—*The Eagle, Brooklyn.*

The "Necessity" Habit.—"The only sense in which liquor is a 'necessity' is the sense in which any vicious habit may be said to be a 'necessity' to the one who has contracted it. Gambling-dens may with just as much truth be defended as a 'necessity.' So may the resorts of the social evil. So may opium-dens. The worse the dive and the more enthralled in vicious habit its denizens are, the more of a 'necessity' it may be said to be.

"Looking at it from this point of view, the very fact that the saloon makes itself a 'necessity' to thousands of people is the best of reasons why it should be abolished. That an institution exists by reason of its power to fasten upon people a demoralizing habit that they can not shake off and can not control; a habit that is at variance with their own interests and with the public weal; a habit that unfits them to greater or less extent for duty as citizens, as parents, as employers or employees, as members of society in any aspect—this is the very reason that such an institution should be removed from the face of the earth.

"Bishop Potter's declaration, therefore, that the saloon is a 'necessity,' taken in the only sense in which it can be accepted as true, is the very essence of the whole case against the liquor traffic. It will continue to make itself a 'necessity' as long as it exists. It will continue to exist as long as it is protected by law and is profitable. It will be protected by law as long as American voters give assent to such a condition by supporting candidates and parties that are silent on the subject, or that speak only to manifest their subservience to the liquor power."—*The New Voice (Proh.), New York.*

"These [Bishop Potter's reported utterances] are words of soberness and sound sense. Fanaticism and pharisaical reform will not answer. They will not remedy the terrible evils of drink. The saloon has been defined as the poor man's club. To attack it successfully it is necessary to provide the poor with clubs of a nobler sort. Every community in the United States is vitally concerned in the subject so intelligently treated by Mr. Choate and Bishop Potter at the New York meeting."—*The Evening Post, Chicago.*

"Other thinkers before Bishop Potter have realized that the saloon can not be done away with until the reformers can furnish a 'better thing in its place,' but tho many attempts have been made to supply that better thing, they have all failed. So far as is known, they have never driven out a single saloon, and the field of effort in this direction is still as wide as it ever was. Yet the problem is not unsolvable. Many communities, especially in the rural districts, continue to get along without the saloon. How do they manage it, and why can not the city do what the country can?"—*The Ledger, Philadelphia.*

OUR BALANCE OF TRADE.

THE unprecedented excess of exports over imports by the United States during the calendar year 1898 is currently called a favorable balance of trade and a sign of great national prosperity. But the favorable balance-of-trade theory does not go unchallenged, the claim being made that the character of our balance of trade implies national exhaustion. The two views are strikingly set forth in *The Manufacturer*, Philadelphia, and *The Public*, Chicago.

The Manufacturer takes up the preliminary figures furnished by the Treasury Department of "the most remarkable calendar year of foreign trade in the history of this country," saying:

"We may regard it as a bolt out of the blue and see if we can form any proper notion of what it means for these forty-five United States—with apologies to the Territories—of the northern half of this American Continent, to give up of our substance to foreign peoples a billion and a quarter dollars' worth of merchandise wrought out by our own toil. The total value of the exports from this country for the twelve months ending with December was $1,254,925,169, of which $1,233,600,636 worth were domestic exports. The total last year, which was unprecedented, was $1,099,709,045. The Germans demanded of the French as a war indemnity in 1871 seven milliards of francs. They got five milliards, and altho one of the French peace commissioners, with tears in his eyes, declared that this was more money than there was in actual circulation in coin in the whole world, which we believe was an exaggeration, it brought upon France the pity and sympathy of all her friends. Now what of this great indemnity? France performed wonders in a few years and surprised the world by paying off the tremendous mortgage on her enterprise and industry, all men said, because she was 'so rich.' If another German Bismarck should write an Ems despatch and our Napoleon McKinley III. should take offense thereat and declare a war upon Germany, and the Teutons out of Berlin, and Munich, with another Moltke leading them, should walk up to Washington and camp in the Capitol buildings till we paid them to go away, we could turn our five milliards into the German Treasury with a single year's exports and still have $250,000,000 worth left, a respectable sum by itself and large enough to satisfy many first-class countries on the European Continent. The mind of man can scarcely grasp such figures.

"Of course about 70 per cent. of these exports are agricultural products, cotton and wheat leading in the list, which, as was indicated in these columns last week, represent less to us than finished products upon which much labor has been expended. Breadstuffs for the twelve months are alone good for $308,000,000, cotton for $232,000,000, and provisions for $196,000,000. Manufactured goods, however, account for $300,000,000 of the whole

JOHN KEAN (REP.), OF NEW JERSEY.

NATHAN B. SCOTT (REP.), OF WEST VIRGINIA.

CHARLES A. CULBERSON (DEM.), OF TEXAS.

THREE NEW SENATORS-ELECT.

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amount, iron and steel and their manufactures themselves yielding a total of about $80,000,000. There are degrees of value in manufactured goods, some being the result of much more expended energy than others. For instance, refined mineral oils, which are counted in among manufactures, leave behind them much less on a customs valuation of $1,000,000, when they are exported, than typewriters, cycles, machinery, and cotton cloth to the same value. All this is easily understood, yet no man can sell just what he wants to sell. He has got to take his customers into account, find out what they need and will pay for, else the wheels of industry would stop very soon, and the nation surrender its reputation for commercial enterprise.

"While the United States exported during the year merchandise valued at $1,254,925,169, it imported only $633,664,634 worth, thus leaving us a favorable balance of trade, nearly all with Europe, equal to $621,260,535. A relatively small portion of this has been paid to us during the year in gold, and other items on the international ledger have been set off against this enormous credit. But much of this amount we would have had to pay to foreigners anyhow, and that we are better off by tens of millions of dollars on the net transactions nobody can deny. We have now come to the point when we are passing the United Kingdom as an exporting nation, tho with this difference—that the bulk of what England ships away is finished products, while the most of what we send out is raw material. The proportion which breadstuffs and cotton bear to the whole in this country we are constantly at work trying to reduce, and the achievements of 1898 in this line, altho the figures showing this detail are not yet before us, and further comment on this point may therefore be reserved, will be found to be of a notable kind. The outlook for the upbuilding and development of American commerce has never been so full of encouragement in the whole history of the American people's struggle with soil and climate, distance from markets, man's stupidity, and all the rest of the obstacles which spring up in the pathway that leads to national prosperity and wealth. The future never was so full of hope as upon the threshold of this twentieth century that now will soon begin to add its joys and burdens to the cycles of the year."

The Public, however, contends that "this notion that a perpetual excess of exports enriches a nation while a perpetual excess of imports impoverishes it, is at the bottom of nearly all the economic errors of our time, both in politics and out of it." The nation as a nation neither exports nor imports, the question is one of the aggregate of individual profits, says that paper. "Would the individuals of a country grow richer if the aggregate of goods going out exceeded perpetually or on the whole the aggregate of those coming in, than they would if the aggregate coming in exceeded on the whole the aggregate going out?"

"The theory that a business man profits by his sales instead of by his purchases, by his 'exports' instead of by his 'imports,' originates in the generally accepted notion which in thought substitutes for an end the means whereby it is usually attained. Because men seek work in order that they may get wages with which to buy goods, we fall into the habit of thinking of the work instead of the goods as the real object of their desire. Likewise, because men seek money in order to buy goods, we are prone to forget that what they want is, after all, not the money, but the goods, for the purchase of which the money is but a medium. Again, because men persistently try to sell goods which they do not need, in order to get money with which to buy goods that they do need, we think of their desire to sell instead of their desire to buy as the impulse of their action.

"An instance of this is worth noting as illustrating in a simple way the whole subject of this discussion:

"An intelligent professional gentleman, holding an official position in Ohio, had been invited to subscribe for a Chicago paper, the subscription price of which was a dollar a year. This paper had taken some pains editorially to point out the fallacy of the balance-of-trade theory; and the gentleman in question, jocularly as to the special instance, but in all seriousness as to the principle involved, specified, as one of his reasons for declining, that upon the trade-balance theory which the paper adopted he feared his subscription might tend to impoverish the publisher. This was his language:

> A sale of a year's subscription to me might run your sales that much above your purchases, make you sell more than you buy, and if your logic be true make you that much poorer. I must decline to subscribe; for I do not wish to contribute to your poverty.

"In these brief words the commercial theory of favorable trade balances was admirably set forth. And as will be observed, the dominant thought was that the publisher's main and ultimate purpose, so far as profit was concerned, was not to sell his paper in order to buy things, not to 'export' in order to 'import,' but just to sell his paper, just to 'export' without regard to 'importing.' Such was not the publisher's idea of business, however, as his reply may show. He said:

> You have entirely misunderstood my proposition. I did not offer to send the paper to you for nothing. That would be all export and no import. What I did offer was to export to you a paper which costs me about 50 cents a year, in exchange for imports of Ohio food-stuffs (which would have been bought by myself and my employees with the check you sent me), food-stuffs which in the Chicago market would be worth $1. Had you accepted my offer, my account would stand like this.
>
> | | |
> |---|---|
> | *Imports of Ohio food-stuffs* | $1.00 |
> | Exports of one weekly paper for 1 year | .50 |
> | Excess of imports | $0.50 |
>
> You may think it would impoverish me to import more than I export, but I find, nevertheless, that it is upon my imports, not upon my exports, that I live.

"The principle is universal that it is the desire to buy and not the desire to sell, the desire to get and not the desire to give, that sets the economic mechanism of the world in motion and keeps it going. The desire to sell is a means to an end, not the end itself.

"But that simple and obvious principle is ignored, and the world of trade looked at as in a camera, where everything is upside down, when questions of international commerce arise. The people are urged to believe, and great problems of public policy are made to turn upon the theory, that international trade balances, to be favorable, must be perpetually or on the whole export balances.

"The idea behind this notion is that a people export their surplus, what they do not require at home, and in return for it get gold and silver from abroad, secure credits abroad against which they may draw at will, and obtain titles to foreign bonds and real estate. The theory is as fallacious in the case of a whole people considered together, as it would be in the case of any one of them considered individually.

"If an exporting people were to get their pay in gold and silver, those metals would not be useful to them (especially if theirs were a great gold- and silver-producing country), except as they could exchange them sooner or later for imports of goods or use them in the arts.

"If they were to get credits abroad, the credits would serve them only as they set imports to flowing in their direction through drafts against the credits.

"If they were to make investments in foreign real estate, that would be useless to them except as it brought imports from time to time in payment of rents, or, in the case of corporations, of dividends. Even were it possible for the people of one country continually to send 'surplus' products abroad as exports for investment in foreign bonds and foreign lands, tho their export balances might thus be kept steadily up for a long period, the time would have to come when rents, interest, and dividends imported from abroad would more than offset all exports invested in foreign property; and after that the investing people would find their imports perpetually exceeding their exports, which would be significant, according to the export balance theory of trade, of approaching bankruptcy. As soon as the investments began to pay, the investors would begin to suffer!

"The plain truth is that a perpetual export balance is utterly inconsistent with commercial prosperity. To be prosperous in their commerce a people's imports must on the whole exceed their exports.

"American exports for the past three years are pointed at as evidence of American prosperity, because they enormously exceed our imports during the same period. But why stop with three years? If our merchandise exports during the past three years have exceeded our imports by more than $1,000,000,000, they have exceeded our imports during the past thirty years, as shown by the monthly summary of the Treasury Department, by more than $2,800,000,000. And our imports of gold and silver, instead of having risen above the exports of those metals during those thirty years sufficiently to pay off some part of the enormous export balance of merchandise, have actually fallen so far below

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as to carry our total excess of exports—merchandise, gold, and silver—several millions above $3,000,000,000.

"If a perpetual excess of exports means that gold and silver are being imported in payment, why have we for the past thirty years exported more gold and silver than we have imported?

"If a perpetual excess of exports means that we are running up a credit balance against which we may draw at will, why were we not able to draw during the past thirty years, when we were piling up an export excess of over $3,000,000,000, of which two thirds was piled up three years ago? Instead of being at liberty to draw against a former credit we were during all those years piling up a foreign debt.

"If a perpetual excess of exports means that we are investing in European securities or property, where are the evidences of title? Thomas G. Shearman asserts that whereas American securities are daily bought and sold in Europe, European securities are not traded in the United States.

"If a perpetual excess of exports means prosperity, why have we had two long and exhausting periods of industrial depression during those thirty years of enormous excess of exports?

"The simple answer to it all is that continuous exports in excess of imports imply not prosperity, but exhaustion. They have the same significance regarding a people that continuous sales in excess of purchases have regarding a man. Representing what goes out, over and above what comes in, they can not be persistent in the affairs of either a person or a people without culminating in complete commercial prostration.

"What our vast excess of exports really means, in largest part, is that foreigners are drawing, in the form of American products shipped abroad, dividends on American securities, interest on American mortgages, and rents for American real estate. For these exports there are no counterbalancing imports. Hence the 'favorable balance.' But in sober truth could a trade balance be in character more unfavorable?"

THE PERPLEXITIES OF CHARITY.

MISS JANE ADDAMS, one of the two women who founded Hull House, the social settlement in Chicago, nearly ten years ago, has found that the work for the unfortunate contains many phases of subtle interest unsuspected by the world at large. The effort to relieve poverty in a "scientific" way, a way that often seems cold and heartless, sometimes gives rise to situations that are actually painful. When the Hull House visitor, a young lady, it may be, of wealth and culture, tries to help a poor family who utterly fail to understand her point of view, and the young lady herself, perhaps, is somewhat at a loss as to the best method of procedure, the possibilities of misunderstanding and disagreement that arise are wellnigh incredible. It is hard for the uneducated to comprehend "organized" charity. Miss Addams says (in *The Atlantic Monthly*, Boston):

"When they see the delay and caution with which relief is given, these do not appear to them conscientious scruples, but the cold and calculating action of the selfish man. This is not the aid that they are accustomed to receive from their neighbors, and they do not understand why the impulse which drives people to be good to the poor should be so severely supervised. They feel, remotely, that the charity visitor is moved by motives that are alien and unreal; they may be superior motives, but they are 'ag'in' nature.' They can not comprehend why a person whose intellectual perceptions are stronger than his natural impulses should go into charity work at all. The only man they are accustomed to see whose intellectual perceptions are stronger than his tenderness of heart is the selfish and avaricious man, who is frankly 'on the make.' If the charity visitor is such a person, why does she pretend to like the poor? Why does she not go into business at once? We may say, of course, that it is a primitive view of life which thus confuses intellectuality and business ability, but it is a view quite honestly held by many poor people who are obliged to receive charity from time to time. In moments of indignation they have been known to say, 'What do you want, anyway? If you have nothing to give us, why not let us alone, and stop your questionings and investigations?' This indignation, which is for the most part taciturn, and a certain kindly contempt for her abilities often puzzle the charity visitor. The latter may be explained by the standard of worldly success which the visited families hold. In the minds of the poor success does not ordinarily go with charity and kindheartedness, but rather with the opposite qualities. The rich landlord is he who collects with sternness; who accepts no excuse, and will have his own. There are moments of irritation and of real bitterness against him, but there is admiration, because he is rich and successful. The good-natured landlord, he who pities and spares his poverty-pressed tenants, is seldom rich. . . . In one sense he is a failure, so long have we all been accustomed to estimate success by material returns. The charity visitor, just because she is a person who concerns herself with the poor, receives a touch of this good-natured and kindly contempt, sometimes real affection, but little genuine respect."

Miss Addams's description of how poor people help one another will show at once how far their way is from being "scientific":

"A very little familiarity with the poor districts of any city is sufficient to show how primitive and frontier-like are the neighborly relations. There is the greatest willingness to lend or borrow anything, and each resident of a given tenement house knows the most intimate family affairs of all the others. The fact that the economic condition of all alike is on a most precarious level makes the ready outflow of sympathy and material assistance the most natural thing in the world. There are numberless instances of heroic self-sacrifice quite unknown in the circles where greater economic advantages make that kind of intimate knowledge of one's neighbors impossible. An Irish family, in which the man has lost his place and the woman is struggling to eke out the scanty savings by day work, will take in a widow and her five children who have been turned into the street, without a moment's reflection upon the physical discomforts involved. The most maligned landlady is usually ready to lend a scuttleful of coal to a suffering tenant, or to share her supper. A woman for whom the writer had long tried in vain to find work failed to appear at the appointed time when a situation was found at last. Upon investigation it transpired that a neighbor further down the street was taken ill; that the children ran for the family friend, who went, of course; saying simply, when reasons for her failure to come to work were demanded, 'It broke me heart to leave the place, but what could I do?'

"Another woman, whose husband was sent up to the city prison for the maximum term, just three months before the birth of her child, having gradually sold her supply of household furniture, found herself penniless. She sought refuge with a friend whom she supposed to be living in three rooms in another part of the town. When she arrived, however, she discovered that her friend's husband had been out of work so long that they had been reduced to living in one room. The friend at once took her in, and the friend's husband was obliged to sleep upon a bench in the park every night for a week; which he did uncomplainingly, if not cheerfully. Fortunately it was summer, 'and it only rained one night.' The writer could not discover from the young mother that she had any special claim upon the 'friend' beyond the fact that they had formerly worked together in the same factory. The husband she had never seen until the night of her arrival, when he at once went forth in search of a midwife who would consent to come upon his promise of future payment."

The problem of early or late marriage has probably perplexed many beside the charity visitor; but she has to meet the question, not once but many times, and for many people. As no one is entirely free from the menace of poverty, Miss Addams's remarks on this point are worth quoting:

"A professional man is scarcely equipped and started in his profession before he is thirty; a business man, if he is on the road to success, is much nearer prosperity at thirty-five than at twenty-five, and it is therefore wise for these men not to marry in the twenties. But this does not apply to the workingman. In many trades he is laid upon the shelf at thirty-five, and in nearly all trades he receives the largest wages of his life between twenty and thirty. If the young workingman has all his wages too long to himself, he will probably establish habits of personal comfort which he can not keep up when he has to divide with a family—habits which, perhaps, he can never overcome.

"The sense of prudence, the necessity for saving, can never come to a primitive, emotional man with the force of a conviction,

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but the necessity of providing for his children is a powerful incentive. He naturally regards his children as his savings-bank; he expects them to care for him when he gets old, and in some trades old age comes very early. A Jewish tailor was quite lately sent to the Cook County poorhouse, paralyzed beyond recovery at the age of thirty-five. Had his little boy of nine been a few years older, the father might have been spared this sorrow of public charity. He was, in fact, better able to support a family when he was twenty than when he was thirty-five, for his wages had steadily become less as the years went on. Another tailor whom I know, a Socialist, always speaks of saving as a bourgeois virtue, one quite impossible to the genuine workingman. He supports a family, consisting of himself, a wife, and three children, and his parents, on eight dollars a week. He insists that it would be criminal not to expend every penny of this amount upon food and shelter, and he expects his children later to take care of him."

This expectation sometimes ladens the minds of the children with almost crushing responsibility at a very tender age. Here is a striking example:

"The writer knows a little Italian lad of six, to whom the problems of food, clothing, and shelter have become so immediate and pressing that, altho an imaginative child, he is unable to see life from any other standpoint. In his mind the goblin or bugaboo of the more fortunate child has come to be the need of coal, which caused his father hysterical and demonstrative grief when it carried off his mother's inherited linen, the mosaic of St. Joseph, and, worst of all, his own rubber-boots. He once came to a party at Hull House, and was interested in nothing save a gas-stove in the kitchen. He became excited over the discovery that fire could be produced without fuel. 'I will tell my father of this stove. You buy no coal; you need only a match. Anybody will give you a match.' He was taken to visit at a country house, and at once inquired how much rent was paid for it. On being told carelessly by his hostess that they paid no rent for that house, he came back quite wild with interest that the problem was solved. 'Me and my father will go to the country. You get a big house, all warm, without rent.' Nothing else in the country interested him but the subject of rent, and he talked of that with an exclusiveness worthy of a single-taxer."

These are but a small fraction of the problems that confront the charity worker. The poor family which receives beans and coal from the county, and pays for a bicycle on the instalment plan, shows a certain kind of unconscious wisdom, for a boy without a bicycle may resort to worse kinds of sport, and the last state of that family becomes worse than the first. The vagaries of the police court and the motives of the people who resort to it bring up endless questions in ethics and sociology. Miss Addams concludes thus:

"The Hebrew prophet made three requirements from those who would join the great forward moving procession led by Jehovah. 'To love mercy,' and at the same time 'to do justly,' is the difficult task. To fulfil the first requirement alone is to fall into the error of indiscriminate giving, with all its disastrous results; to fulfil the second exclusively is to obtain the stern policy of withholding, and it results in such a dreary lack of sympathy and understanding that the establishment of justice is impossible. It may be that the combination of the two can never be attained save as we fulfil still the third requirement, 'to walk humbly with God,' which may mean to walk for many dreary miles beside the lowliest of His creatures, not even in peace of mind, that the companionship of the humble is popularly supposed to give, but rather with the pangs and misgivings to which the poor human understanding is subjected whenever it attempts to comprehend the meaning of life."

TOPICS IN BRIEF.

THE trust may yet be forced to have the courts declare beet sugar unconstitutional.—*The Tribune, Detroit.*

IT is equally true that governments get their authority from the sensible consent of the whipped.—*Judge, New York.*

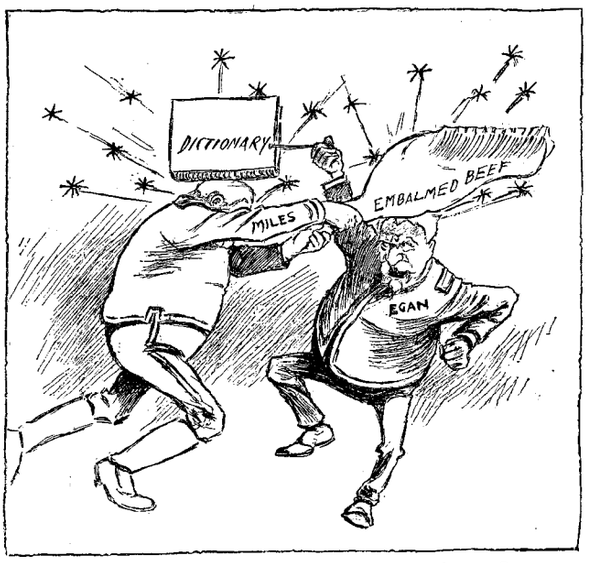
NOW that the press censorship is in good working order, the news from Manila is highly encouraging.—*The Free Press, Detroit.*

"I WOULD like to interest you in our compressed-air motor."
"Compressed nothing! I wouldn't touch it with a ten-foot pole. I'm an expansionist."—*The Tribune, Chicago.*

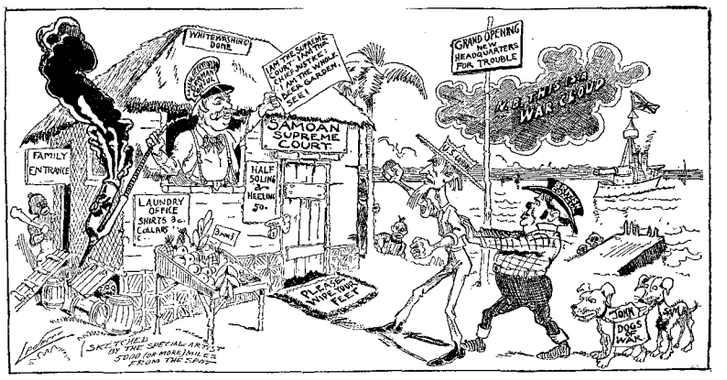
IT seems a mere bagateile for Uncle Sam to put down the Philippine insurrection. If he wants to fight something nearer his size why doesn't he tackle the Standard Oil Company.—*The Republic, St. Louis.*

HOW HE GAINED PROMINENCE.—"This Mr. Muggins is one of your prominent men, I suppose?"
"Oh, yes."
"What did he ever do?"
"Nothing at all. You see, he has always kept in the background when anything was to be done, so that he could criticize those that did do it. That's what made him so prominent as a citizen."—*The Evening Post, Chicago.*

THIS STYLE OF PLASTER WILL CURE ALL THEIR WOUNDS.
—*The Journal, Detroit.*



AN AFFAIR OF HONOR.—*The Rocky Mountain News, Denver.*



IF THIS ISN'T A CAUSE FOR WAR, WHAT IS?—*The Chronicle, Chicago.*

CURRENT CARTOONS.

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LETTERS AND ART.

ARISTOCRATIC TRADITION VERSUS THE DEMOCRATIC SPIRIT IN LITERATURE.

FOR the last seventy years the dominant note in literature, says Mr. John Burroughs, has been democratic. The aristocratic or classical tradition in literature is fostered by an exclusive culture, and leans upon absolute standards drawn from the past. The democratic spirit, on the other hand, breaks away from forms and traditions, lays stress upon the vital and characteristic, and is fruitful of individualism. Mr. Burroughs writes (*North American Review*, January) as follows:

"The classical tradition begat Milton, but it did not beget Shakespeare, the most marvelous genius of the modern world. To the classic tradition, as it spoke through Voltaire, Shakespeare was a barbarian. Indeed, Shakespeare's art was essentially democratic, how much soever it may have occupied itself with royal and aristocratic personages. It is as free as an uncaged bird, and pays no tribute to classic models. Its aim is inward movement, fusion, and vitality, rather than outward harmony and proportion. A Greek play is like a Greek temple—chaste, severe, symmetrical, beautiful. A play of Shakespeare is, as Dr. Johnson long ago suggested, more like a wood or a piece of free nature."

Among critics, Matthew Arnold and Ferdinand Brunetière are representative of the school opposed to the democratic idea. Mr. Burroughs goes on to state that the attitude of intellectual disinterestedness which was the ideal of such men as Arnold, admirable tho it is, seems altogether at variance with the genius of our time. We live in an age of moral stress and fervor. The last century, the writer says, has been a democratic, a Protestant century, of which the keynote in literature has been individualism. The men of power in the century have not been, for the most part, men who sought to see the thing as it is. They have been, rather, of the type that would have others see as they see. They have been preachers, doctrinaires, exponents of particular ideas. As illustrations of this, Mr. Burroughs mentions Tolstoy, Renan, Hugo, Taine, Thiers, Guizot, Wordsworth, Coleridge, Carlyle, Ruskin, Newman, Huxley, George Eliot, Mrs. Ward; and in American literature Emerson, Whitman, and Thoreau:

"All these men had aims ulterior to those of pure literature. They were not disinterested observers and recorders. They obtruded their personal opinions and convictions. They are the men with a message. Their thoughts spring from some special bent or experience, and address themselves to some special mood or want. They wrote the books that help us, that often come to us as a revelation; works of art, it may be, but of art in subjection to moral conviction and directed to other than purely esthetic ends. They gave expression to their individual tastes and predilections; they were more or less tethered to their own *ego*, they may be called the personal authors, as their predecessors may be called the impersonal. They are not of the pure breed of men of letters, but represent crosses of various kinds, as the cross of the artist with the thinker, the savant, the theologian, the man of science, the reformer, the preacher, etc. These personal authors belong to the modern world more than to the ancient—to a time of individualism more than to a time of institutionalism; to an industrial and democratic age, more than to an imperial and military age.

"Modern life is undoubtedly becoming more and more impersonal in the sense that it favors less and less the growth and preservation of great personalities; yet its utilitarian spirit, its tendency to specialization, its right of private judgment, and its religious doubts and unrest, find their outcome in individualism in literature. The disinterested critics and recorders are still among us, but power has departed from them. The age is too serious, the questions are too pressing. The man of genius is no longer at ease in Zion. If he rises at all above the masses, he must share the burden of thought and conscience of his times. This burden may hinder the free artistic play of his powers, as it probably has in most of the names I have mentioned, yet it will greatly deepen the impression his words will make. The saying, 'art for art's sake,' can not be impeached, even by Tolstoy. When rightly understood, it is true. Art would live in the whole, and not in the part called morals or religion, or even beauty. But its exponents in our day have been, with few exceptions, of a feeble type, men of words and fancies like Swinburne or Poe."

Of Emerson, "probably our most stimulating and fertilizing mind thus far," Mr. Burroughs writes: "As a poet, Emerson was a poor singer with wonderfully penetrating tones, almost unequaled in this respect. The same may be said of him as a critic; he was a poor critic with a wonderfully penetrating glance. . . . He is always on quests for particular ideas, in search for Emersonian values." Carlyle and Ruskin, says Mr. Burroughs, sin against the classic virtues of proportion and serenity, but this makes their penetrating power the greater. Lowell, on the other hand, represents the classical idea. Summarizing, Mr. Burroughs writes: "Carlyle will beget a stronger race than Arnold, but it will not be so cool and clear-headed. Emerson will fertilize more minds with new thought than Lowell, but there will be many more cranks and fanatics and hobbyists among them." The dangers of the aristocratic tradition in literature and criticism lie in the direction of deadness and formality; its virtues in the direction of stateliness and distinction. With the democratic spirit, on the other hand, go vigor and originality, as well as crudeness, fanaticism, and caprice.

THE TERCENTENARY OF EDMUND SPENSER.

EDMUND SPENSER, "practically, tho not officially so designated, the first laureate of England," died in London, the city of his birth, on January 16, 1599. Last year Caedmon's birthplace was marked by a cross; but not yet has England set up a tribute to the author of the "Faëry Queene."

A. E. Spender, writing in the January *Westminster Review*, says:

"A nation is either intolerant, inimical, or indifferent toward its men of genius. . . . Sidney loved Spenser as a scholar, Milton praised this 'sage and serious poet' as a moralist, and Dryden upheld him as a man of genius than whom none knew better how to use his gift to the best advantage. Other men than these have also given their full meed of praise, yet London has forgotten him. If her citizens wish to redeem their disgrace, the tercentenary of his death provides an ample excuse for the metropolis to perpetuate the fame of Edmund Spenser in some substantial form."

Spenser's work was well known to Sir Philip Sidney and Sir Walter Raleigh, who introduced him into the Court of Fame, and whom he commemorated in his verse as "Astrophel" and the "Shepherd of the Ocean." The writer in *The Westminster* continues:

"Even while he was still an undergraduate the writings of this then unknown and new poet gained attention, and it was said of him that 'as soon as he shall be known he shall be beloved of all, embraced of the most, and wondered at of the best.' Of the Italian writers, such as Ariosto and Tasso, of the French, such as Marot, he freely borrowed ideas and even sentences, so that he ran the risk of being accused of plagiarism. But his fertility of conception, his illimitable imagination, saved him from a charge which would have wrecked a man of less learning. . . . . .

"The poet was a dreamer, and yet a man of business. He gives the strongest proofs of his predilections for a quiet rural life, yet he loved a change and liked to spend his holiday at court. Sore was his distress when, as a newly married husband, he returned to Ireland to live his last days. He had moved amid the nobility in London, but murmured discontentedly

> 'of my long fruitlesse stay
> In princes' court and expectation vayne,
> Of idle hopes which still doe fly awaye,
> Like empty shadowes.'

"The cause of his dissatisfaction is not perceptible, for tho

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Lord Burleigh loved him not, Spenser seems to have had no open enemy, which in those days was fortunate. Perhaps this 'little man, with short hair, little bands, and little cuffs' felt the seeming degradation of penury. His truest friends had passed away, unless Harvey, the Hobbinoll of his sonnets, his intimate companion at college, was still alive. Those who might have been his patrons found themselves slighted in some of his works, notably in the 'Mother Hubberd's Tale,' of which, with his 'Ruines of Time,' the publication was promptly stopped. His pension was not enough to support himself and his family, and the destruction of his castle at Doneraile by Irish rebels left him no resource but to return to London, where his death was probably hastened by his recent trouble. Here, tho sent to England on an official mission to record the rebellion of O'Neile of Tyrone, he died almost at once in an inn in King Street, Westminster. The Earl of Essex, uncle to his greatest friend, Sir Philip Sidney, on learning of his distressed circumstances, is said to have sent with

EDMUND SPENSER.

(This portrait is an example of the Althorpe type.)

all speed twenty pieces of money, but these Spenser refused, on the ground that he had no time to spend them. Some have doubted this story, and it might appear inconceivable that a messenger to the Queen should have been so disregarded that he should have been destitute,—he, moreover, who had so often sung the charms of Her Majesty. But Elizabeth was rarely generous, and even favorites had frequently to shift for themselves."

Spenser was a tireless writer, and any one who attempts to read the first six books of the "Faëry Queene" from beginning to end will find it difficult to entertain a feeling other than that of gratitude toward the valet who lost the last six cantos while taking them to press across the Irish Sea. Macaulay wrote, with a sigh of relief, at the end of the first canto, "Very few and very weary are those that are in at the death of the Blatant Beast." But, as Mr. Spender points out, the poet who undertook to send forth the twelve cardinal virtues, a book for each, to fight as a champion in the armor of knighthood the ghastly and loathsome arrays of sins and offenses, could scarcely escape becoming monotonous. Yet this poem, which tells at such length of "Fierce warres and faithful loves," is full of stirring and brilliant passages which bring the incidents described before our eyes as we read.

King Street, where Spenser died, will soon be obliterated from the map of London, that part of the city being now under process of reconstruction. Ben Jonson's statement that Spenser was starved to death is less than credible. As Lowell said, "Spenser's misery was exaggerated by succeeding poets, who used him to point a moral, and from the shelter of his tomb launched many a shaft of sarcasm at an unappreciative public."

The Academy (January 14) publishes the less familiar portrait of the poet, with this comment:

"No authority has ever judged the question of Spenser's portrait in a satisfactory manner. That which has usually been selected for engraving is known as the Lord Chesterfield portrait, while the photograph given herewith was taken from the oil-painting in the possession of Earl Spencer. These two may be regarded as representative of the different classes of Spenser portraits, and it may be said at once that the types are utterly beyond reconciliation. As there is nothing of *vraisemblance* about the Lord Chesterfield type, we are driven to the Althorp type of necessity."

STÉPHANE MALLARMÉ DEFENDED AND INTERPRETED.

IN the *Nouvelle Revue* (December 1) Camille Mauclair presents a study of Stéphane Mallarmé. The article is the tribute of a disciple to the memory of his master, and was called for, M. Mauclair thinks, by the erroneous impressions and widespread misunderstanding which still exist in France in regard to the late "prince of poets."

Mallarmé's famous Tuesdays were denounced as assemblies of decadent fools and snobs, of Byzantine mystics, mutual admiration circles, etc., by the journals. His exquisite and never-failing courtesy assembled about him some ten or twelve authors and artists, such men as James Whistler, Henri de Regnier, Pierre Loüys, Andre Gide, and Vielle Griffin being of the number, and an occasional foreign celebrity passing through Paris. From topics of the day the conversation passed to deeper themes, in which Mallarmé mingled with strange dignity and authority, gradually dominating the group. Genial, cordial, courteous, he possessed a distinction amounting almost to majesty. Whether at home, sailing, tramping forests, his was a supreme elegance, born of soul-grandeur, an indefinable faculty of maintaining others at a respectful distance. Says M. Mauclair:

"Mallarmé in the courtyard of Fontainebleau seemed in his proper sphere. His voice was soft, slow, musical, and slightly veiled,—to us, alas, a charm which presaged his approaching death, for it resulted from a nervous spasm of the larynx which suddenly choked him. Thus he talked nobly, as at church, with a fine solemnity which his raised finger augmented. And then began, as in a dream, those superb sonorous periods, that graceful imagery, little by little silencing us, as they became more and more closely connected from an abstract point of view. The predominating feature of these conversations was a faculty of perceiving analogies developed to a degree which rendered the simplest subject fantastic. Mallarmé perceived a multitude of secret analogies between subjects or ideas which in our eyes seemed farthest apart. He knew how to discover some common feature in everything, and he united sensations which we had thought it impossible to combine. No reality was isolated or deprived of meaning to him. All was allegorical, symbolic, in his writings as in his ordinary conversations. I quote the most typical examples. One day passing through the market-place in his village Mallarmé observed a youth of repulsive aspect, one of those faces which seem cut out for crime as the peasants say; this fellow's arms were loaded with stale vegetables which he offered for sale. 'See,' said Mallarmé, 'that boy has filled his arms with vegetables simply to prevent his stealing anything.' And this mode of envisaging things was habitual with him."

He possessed the power of rendering clear and comprehensible the most difficult theories by the aid of those apt and brilliant metaphors in which his arguments abounded as he became absorbed in his theme. Indeed, it may be claimed that his was an example of the Socratian method of elevating all argument from its

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commonplace starting-point by a series of ingenious transitions. Herein lay the charm of those famous "Tuesdays" to which his intimates succumbed, altho they frequently differed widely from him. Mallarmé with his dignity of person and mind banished all frivolity, all triteness from his presence. Yet he possessed a keen humor and a kindly disposition, neither pedantic nor pompous. In short, M. Mauclair characterizes him as an "unusual man" in a superlative degree. He constantly impressed his intimates with a species of terror at his visionary symbolism of which he himself seemed unconscious. They frequently proposed noting down his discourses, but at their close his parables, his imaginings vanished, leaving only the purport of his theme in memory. Nor would Mallarmé remedy this loss, so great was the distinction which he drew between the written and the spoken languages. In support of this M. Mauclair relates the following incident:

"One evening the editor of a paper heard this improvisation of Mallarmé's, whom he had believed, upon the authority of detractors, to be either mad or incomprehensible. Full of admiration for this exquisite and intellectual discourse, he begged Mallarmé to write down exactly all he had said for his paper. The offer was an advantageous one, presenting both pecuniary reward and notoriety. Mallarmé promised to try. But in resuming his arguments when alone he was overcome by his usual scruples (this word was not quite applicable, that transition too sudden, such a summary incomplete), and succeeded in modifying it so thoroughly that the editor no longer recognized the charming sketch in this deep and learned essay, and was forced to renounce its insertion."

Mallarmé's superb integrity baffled all jealousies and malice. Criticism could not disturb him, nor the successes of his early competitors conquer his determination to write for his ideal. As for the accusations of mystificator and decadent hurled against him, let the unvarying friendship of such men as Whistler, Monet, Leon Dierx, Robert de Montesquieu, of Rodin, of Henry Rougon, etc., be his vindication.

Traces of an abstract and idealistic tendency mark all his works. He shows a fondness for elliptical forms. But this "chief of folly" produced nothing carelessly; his respect for literature induced a careful consideration of the shortest line. Of a dream figure with raised arms he writes:

"The perfect nails displayed their onyx."

Of the sky:

"The great blue vacancies which ruthless birds peck wantonly."

Of the morning:

"Aurora shines upon my heavenly lamp."

"Mallarmé's nature was that of a metaphysician. Altho he never attempted any philosophical treatises, his conversation was impregnated with deistical ideas. Hegel's theories were his. With the great philosopher he attributed the same mystical root to religion, science, and art. The host of the priest, the minerals of the alchemist, the sculptured study of a hand, were all symbols of God. All was concentrated in an expression of God. From Hegel's definition of art as a study of the forms of the earth Mallarmé drew the following conclusions: Realism, that is, the acceptance of symbols as the goal of art, is an illogical conception. That life should serve as a means of comparison is inevitable, provided this comparison be subservient to a higher abstract end. The sole use of art is to confront God and man as a means of soul-elevation. Herein lies the mainspring of Mallarmé's life-work. Realism thus banished, allegory, fiction, legends, become the correct expression of symbolism, for it is impossible to reproduce facts and actions, altho an abstract idea, allegory, etc., reflects them. Therefore, a work of art is the mythical expression of the soul's elevation to God. Science in its search for divine truth employs its own peculiar instruments with which the public never meddles. The sacred utensils of the priest, the brush or chisel of the artist, the signs of the musician, are all alike respected. Literature, also a form of art, is the only one which may not devote itself to truthful self-expression owing to the critical attitude of the masses.

"Yet literary art has its instrument, style. The writer who creates a style is heralded as a genius. Therefore, each author should devote himself to its creation regardless of popular opinion, which fails to comprehend the difference between language spoken and written. This he may achieve by three methods: choice of epithets, variety of expression, and an unexpected use of syntax. . . . . .

"Like Wagner, Mallarmé beheld in the stage a certain sacred office whither the masses repaired to elevate their souls in experiencing the influence of art. This is the mystical education of the people whether they realize it or not. Books again present the same education for the individual; they are the stage of each being; it is therefore incumbent upon each author to present facts in their most elevated allegorical form. In this connection Mallarmé presents a curious theory concerning the ballet. He denies the individuality of the danseuse, who becomes a metaphor of the elements, an intermediary between the actor and the scenery, the ballet thus assuming the rôle of the choirs of antiquity."

M. Mauclair finds it impossible to say that Mallarmé was religious, but his mind was impregnated with deistical and mystical reverence for the beautiful and the harmonious. France owes him Hegel's philosophy, which he adopted, and the introduction and examination of Wagnerianism and its consequences. His was a complete system of esthetics, perhaps the last she will ever possess. This decadent created the supreme idealism of lyrical poetry, combined with a sensitive mysticism which recalls Lamartine. Moreover, he has bequeathed his country some beautiful poems, some esthetic plans of analogy, and a series of conversations which have not failed to make their impress. His genius was undeniable, his taste perfect, and his integrity unassailable.
—*Translation made for* THE LITERARY DIGEST.

WHITTIER'S ADMIRATION OF "CHINESE" GORDON.

THE *Independent* (January 5) prints some hitherto unpublished correspondence between Whittier and John Bright, the English Quaker statesman, the subject of the letters being General Gordon. When, in 1885, it was proposed to erect in Westminster Abbey a monument to Gordon's memory, Whittier was appealed to for an ode. He found himself unable to undertake the poem, but wrote:

" . . . For years I have followed General Gordon's course with constantly increasing interest, wonder, and admiration, and I have felt his death as a great personal bereavement. A providential man, his mission in an unbelieving and selfish age revealed the mighty power of faith in God, self-abnegation, and the enthusiasm of humanity. For centuries no grander figure has crossed the disk of our planet. Unique, unapproachable in his marvelous individuality, he belongs to no sect or party, and defies classification or comparison."

This letter came to the eyes of John Bright, who wrote to Whittier in energetic remonstrance:

" . . . Is it possible that our most famous poet, whose writings are a constant defense of justice and mercy, can lend his pen to glorify a man whose reputation is founded solely on his passionate engagement in war in distant countries, with which he had no necessary connection, and from which he had received no injury and no provocation? . . . In religion he was a strange fanatic, bordering on the insane, drawing his inspiration from the horrible stories of the Old-Testament wars rather than from the New-Testament and Gospel narratives. He cared little for his own life, and, if possible, still less for the lives of others. . . . If the Apostles Paul and John were called to judge of the Gordon ideas and life, what would their answer be? And how does his passionate disregard of human life accord with the story we have of the earthly life and message of the merciful Savior? . . . Again I say, forgive me for writing this letter. Let Gordon's name find its proper place in history. But I would not that our Christian poet should by one line add to its influence in the present or any future generation of those who speak our English tongue."

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In the course of his reply Whittier said:

"It is not probable that I shall write a poem on his life and death, but I thought of it, and intended to express my admiration of his faith, courage, and self-abnegation, while lamenting his war training and his reliance on warlike means to accomplish a righteous end. As it is, he was a better man than David or Joshua—he was humane, and never put his prisoners into brick-kilns nor under hammers. And he believed in a *living* God, who reveals Himself now as in the old time."

Up to the time of the Quaker poet's death a portrait of Gordon, in the red coat of a British soldier and the fez of an Egyptian officer, kept its place on the wall of his "garden room" at Amesbury.

ARE WE INDEBTED TO CHICAGO FOR "CYRANO DE BERGERAC"?

DID the greatest dramatic success of recent years have its origin in the brain of a Chicago real-estate dealer? This is the question that set Chicago agog on January 5, when Mr. S. E. Gross, of that city, brought suit in the federal court against Mr. Richard Mansfield and his manager, Mr. A. M. Palmer, for infringement of copyright.

Between the years 1875 and 1879, as a diversion from business pursuits, Mr. Gross wrote a comedy entitled "The Merchant Prince of Cornville." In 1895 a sumptuous edition (250 copies) of the play was issued, for private circulation only, and the following year it was copyrighted in England and the United States. "Cyrano de Bergerac," the heroic comedy in French by Edmond Rostand, a Parisian, was first acted in Paris on December 28, 1897, and first published in 1898.

Mr. Gross, on reading a dramatic criticism of "Cyrano de Bergerac," was immediately struck by the description of the famous balcony scene, which seemed to fit exactly a situation in his own play. A day or two later he received a letter from a friend, a member of the Players' Club of New York, commenting on the remarkable manner in which "The Merchant of Cornville" had anticipated some of the most effective scenes of "Cyrano de Bergerac." This led Mr. Gross to a careful and minute comparison of the two plays, as a result of which he brought the suit already mentioned. That some of the alleged resemblances are at least striking coincidences, while others are far-fetched and ingenious discoveries, the following statements from the Chicago *Inter Ocean* will demonstrate:

"'The Merchant Prince of Cornville' is a blank-verse comedy, in which a boastful merchant prince, *Whetstone*, tries to win the affections of a beautiful girl, *Violet*, who is already in love with *Ideal*, whom she has met but once in a wood, and who, owing to extreme bashfulness, secretes himself behind a tree. Here she loses him, and they meet again near the end of the play in the 'Glen of Ferns,' she at the top of a cliff, he in the vale. Here they rhapsodize on the subject of love. *Whetstone* finding *Violet* will have nothing to do with him, because he can not speak in the language of poetry, secures a proxy in his friend *Bluegrass*, who makes love for him. There is a balcony introduced where, in the moonlight, a scene almost identical in action with the balcony scene in 'Cyrano' takes place, *Bluegrass* speaking and acting for *Whetstone*. There is also a 'literary duel,' in which the combatants fire words at each other with deadly effect. . . . .

"The impression made by a study of the two dramas is that *Cyrano* combines the traits of *Whetstone*, *Bluegrass*, and *Scythe* in 'The Merchant Prince,' and that *Cyrano* adds to the peculiarities of the three the poetry of *Ideal*, the principal figure in 'The Merchant.' . . . . . .

"*Violet* and *Roxane* have much in common. Both are romantic, both are philosophic, both are poetic, both are attended by a maid who is in a certain sense a reflection of her mistress. . . . .

"Each heroine has a suitor who attempts to make love to her, but who has not the command of wit and language in which to address to her his love-making, and who is repelled by her. *Violet* says to *Whetstone*, when he bunglingly tries to make love to her: 'Nay, thou gentle stupid, try again. Neither is the vein of love worked well by you.' And she finally dismisses him with the words, 'I can not help thee. Thou hast thy sentence.' When *Christian* haltingly declares his love for *Roxane* she chides his stupidity in a similar manner: 'You offer gruel when I hoped for sweets. Explain a little how you love. Gather up your scattered eloquence.' When he is unable to do so she dismisses him at once.

"Failure having resulted from these unwelcome forms of advance on the part of the suitor, he, in both plays, in despair seeks the advice of a friend to further his cause with the heroine, and in both instances the friend proposes to impersonate him, unknown to the heroine, and to supply him with speech and voice in his further attempts at love-making."

AFTER TWENTY YEARS.
"Me Ch-e-ild!"
—*The Tribune, Chicago.*

Even the historic nose is derived, it is claimed, from the Chicago comedy, in which *Bluegrass* masquerades in a mask having a nose upon it "like a barn gable."

The most interesting development of the controversy occurred when the judge granted a continuance of the case that a commission might be sent to Paris to obtain a deposition from Edmond Rostand. According to the Chicago *Times* (January 15), however, Rostand refuses to notice the charge of plagiarism. *The Times* comments on the whole discussion as follows:

"Neither can claim originality of plot; the handsome suitor proxy for a deformed one is old at least as Boccaccio. There remains only a brief consideration of the assertion by Mr. Gross that phrases, figures, in 'Cyrano' are taken from 'The Merchant Prince of Cornville.' Examination scarcely sustains a presumption that in the text of either work is there anything really new. Both derive their substance from what may be called the 'common of literature,' where every Pegasus may amble and nibble.

"By curious coincidence both authors refer to star dust. But Henry Vaughan long ago described the Milky Way as not merely star-dust, but dust as fine as chalk, 'the Milky Way chalked out with suns.' Oddly enough, both allude to the grasshopper as heavenly, but here comes Richard Lovelace talking to the grasshopper as having dropped 'from heaven, where thou wast reared.' Mr. Gross accuses M. Rostand of taking from him the trope that the sky is a pasture, but Mrs. Browning made the sky a pasture for stars very long ago in 'Aurora Leigh.'"

ARVÈDE BARINE, reviewing Mr. Kipling's "Seven Seas" in the Paris *Figaro*, says: "The most popular of her [England's] writers, Mr. Rudyard Kipling, has done her the service of giving poetic consecration (if need be, poetic absolution) to her needs in the matter of commercial markets and foreign competition. He has translated current politics into the lyrical tongue. He has glorified in burning verse the conquest of the globe by English merchants and the protection of these merchants by English cruisers. . . . Never before has the beauty which underlies modern activity been expressed with this conviction, this eloquence. These poems are really the epic of a great industrial society, the poetization of the 'imperial ta:k' and of the 'imperial policy.' Mr. Rudyard Kipling has known how to touch the heroic strings that vibrate beneath the work of the English, inspired by the little cargo-boats and their voyages in the vast world."

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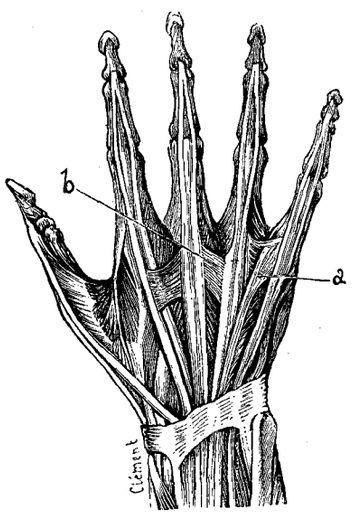
SCIENCE AND INVENTION.

SURGICAL OPERATION FOR PIANO-PLAYERS.

THE operation performed by Dr. Forbes, of Philadelphia, on the fingers of piano-players, whereby they are made more flexible, has already been alluded to in these columns. It is described in detail by Dr. A. Cartaz in *La Nature* (Paris, January 7). We translate the following paragraphs from his article:

"Musicians need, to acquire facility of execution, great suppleness of hand and great dexterity of the fingers. This requires long and hard service as an apprentice. For the violin and similar instruments it is the left hand that needs this suppleness and agility; for the pianist it is both hands. So the training of the hands must be begun early, and children must practise daily if they are to become passable executants, to say nothing of prodigies or virtuosos.



"Some, entirely apart from all musical aptitude, do not take kindly at all to this practising; after long years of it they have always stiff joints and the movements of the fingers are not always independent.

"A Philadelphia physician, Dr. Forbes, has devised a little surgical operation to remedy this. A brief anatomical explanation is necessary that we may understand it.

"The bending of the fingers is brought about by two muscles, one superficial and the other deep, . . . one covering the other, while both arise in the forearm, and end in the four fingers.

"The thumb, because of its independent movement, has its own muscles.

"These two finger-bending muscles end in tendons that go to the fingers, those of the deep muscle passing across the terminal division of the superficial muscle to reach the last phalange.

"The opposite movement, which is the one that interests us here, is assured by a muscle, the common extensor of the fingers, which, starting from the forearm, ends in independent tendons for each one of the four fingers. The thumb has also its own extensor muscles. The little finger has one supplementary muscle, the special extensor of the little finger, whose tendon is parallel to that of the common extensor. These divers muscles, as their name indicates, are for extending the third phalange on the second, the second on the first, the first on the hand, and the hand on the forearm.

"The independence of the movement of each finger, which seems well assured by a distinct tendon, is not so always, as it should be. Between these terminal tendons, and notably between the little finger, the ring finger, and the middle finger, there are small accessory tendons that bind them together (*a* and *b* in the figure). There are also small anastomotic processes that may be abnormally developed and form between the three tendons an intimate union by a sort of fibrous layer.

"This abnormal disposition of accessory tendons has been noted by Forbes as a serious obstacle to the perfect movements of flexion and extension, and especially to the independent motion of the ring-finger. Supposing the accessory tendons doubled, as in the figure, if we bend the little finger and the middle finger, the ring-finger is almost obliged to follow their motion. To remedy this, Dr. Forbes performs a very simple little operation, by cutting these troublesome fibers beneath the skin. With aseptic precautions, this operation has always been attended with surprising results, and has been performed a great number of times. Happy Americans! their pianists ought to have fingers that will make them the envy of our most celebrated artists. We must believe that this anomaly of accessory tendons and the development of fibrous connections has taken place especially in lands across the sea, for our French pianists have felt no great need of having recourse to this surgical intervention, which, however, in certain cases, would of course be very effective."—*Translation made for* THE LITERARY DIGEST.

PRINTING WITH X-RAYS.

ACCORDING to the New York *Sun*, a Frenchman has succeeded in printing, not with type but photographically, on each one of a pile of sheets of paper at once, by the use of the Roentgen ray. Says *The Western Electrician*, Chicago, January 7, from which we take the following abstract:

"George Izambard, who has been experimenting in Paris with the Roentgen rays in the hope of adapting them to commercial use in the printing industry, announces that he has succeeded in producing a machine for the purpose. He reasoned that if the X-rays would penetrate oaken logs they ought to penetrate piles of paper, and that as photographs could be taken with X-rays, it ought to be possible to reproduce a picture or printing through every sheet of a pile of paper. The invention is so far matured that M. Izambard is able to expose a pile of paper between two Crookes tubes and print both sides of all the sheets in the pile at the same time. He can also place a series of piles of paper around a Crookes tube, making use of the X-rays by radiating them from a center.

"It was suggested many years ago that the printing of the future would be done by electricity, operating not on single sheets, but on all the sheets of a pile at the same instant. Various inventions have made some approach to a solution of the problem, but none of them has been successful in producing satisfactory printing. M. Izambard's first success was obtained by sensitizing the paper, on the side that was to be printed, with a gelatino-bromid emulsion, such as is commonly used in photography. A pile or block of paper thus prepared was placed in a position of exposure to the X-rays. On top of the paper was placed a copy of the thing to be printed. This copy being proof to the X-rays, in a trice the thing was done, and on developing the pile of paper the inventor found a copy clearly printed on each sheet.

"To print in this manner, it is necessary that the copy or original shall be nearly impervious to the Roentgen rays and that it shall be placed between the Crookes tube and the pile, where the rays may be directed to it. The copy is preferably first printed or written in what is called radiographic or X-ray-proof ink, composed of a material calculated to intercept the rays. A few seconds' exposure is sufficient to effect the printing through the entire pile of paper, but it is at first invisible and requires to be developed or fixed after the method of a photographer. The piles of exposed sheets are trundled into a red-light room and suspended in vats, where the developing and fixing liquids are applied. Rinsing and drying follow, and the latter may be hurried by mechanical and chemical means. It is apparent that the process is really a sort of wholesale method of photography with the X-rays, and is printing only in the photographic sense of the term.

"The inventor admits that there is a difficulty in printing on one side only of the paper, owing to the tendency of the print to show through on the reverse side. He proposes to overcome this by sensitizing the paper in stripes, printing the lines on the stripes, and causing the lines on one side of the paper to fall opposite the spaces between the stripes on the other side. Until he can improve upon this method the process must be limited by these restrictions. To offset this drawback, there are peculiar advantages in the process. It is just as easy to print in white on a black ground as it is black on a white surface. Typewritten matter can be reduced in size and reproduced, thus saving the expense of composition.

"For printing very large sheets, such as newspapers, M. Izambard uses several Crookes tubes, which are shut off from one another by partitions of a metal not easily penetrated by the rays. Thus the tubes send their rays through the paper in nearly straight lines. The limit of thickness of the pile that can be printed at one exposure is reached when the rays are so distributed as to distort the image. Probably no pile of more than a

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couple of inches in thickness could be impressed at a single exposure with satisfactory results.

"The X-ray-proof ink used is made in part of finely divided metallic or calcareous powder. Bronze, copper, white lead, or white zinc may be used. As a writing-ink white lead in a solution of gum has been found most satisfactory. When the matter to be printed is first typewritten, the metallic powder is mixed with boiled linseed oil.

"A peculiarity of this X-ray printing is that it affords opportunity for printing copies of private or secret matter without the printer's being able to see or read what he is printing. A customer desiring copies of private matter may deliver his copy written in the X-ray proof ink and securely sealed in an envelope. He may also see that the paper on which the copies are to be printed is securely sealed. Then the printing may be done by the X rays and the developing executed without once breaking the seals, so that no one through whose hands it passes can know the contents. If desired, the envelopes may even be made of stout canvas or leather and securely locked."

THE WONDERFUL PLANET SATURN.

THE planet Saturn and its remarkable system of rings are the subject of an article in *Knowledge* (London, January 2), by E. M. Antoniadi, who discusses them in the light of the most recent discoveries and theories. Saturn, he tells us at the outset, is one of the youngest of the planets. Says the writer:

"Strong reasons have been adduced to show that Saturn is one of the youngest, if not the very youngest, planet of our system.

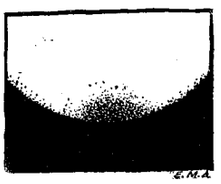

FIG. 1.—Saturn's Dark Polar Cap, August 9, 1895.

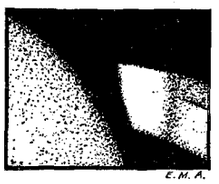

FIG. 2.—Irradiation and Contrast Effects in the Shadow of Saturn, May 26, 1890.

The chief of these is its low mean density. Density increasing with age, a very low mean density is only compatible with youth. 'This noble ball,' says Webb in his fascinating style, 'has so little density that it would float like oak on water, which is actually heavier, and, therefore, if any were found there, would sink to its center.'

"The changes in the mottled appearance of the planet's belts, brought forward by modern discovery, is another argument in favor of its youth. At the distance of Saturn solar energy seems too enfeebled to produce the phenomena actually seen; so that we are obliged to have recourse, for their interpretation, to the assumption that the planet still retains a part of its original heat, and we have seen that intrinsic heat in a given stage of a planet's life is only a synonym of youth. But, inasmuch as the shadows of the satellites in transit across the planet have been repeatedly described as being quite 'black,' such heat is at best *dark* heat, the oscillations producing which send through the ether undulations of greater wave-length than those appropriate to vision."

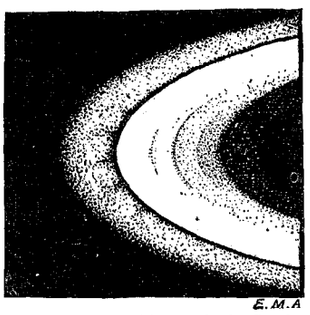

FIG. 3.—Amphitheatrical Gradations separated by Refraction Zones, seen on the Inner Bright Ring on April 18, 1896.

M. Antoniadi next proceeds to consider some abnormal features of the planet, which have piqued the curiosity of astronomers ever since the days of the earliest telescopes. First is the so-called "square-shouldered" appearance of the globe, first noticed by Herschel in 1805. To quote again:

"Proctor speaks of Herschel's observation as a 'discovery that the planet's outline occasionally fluctuates in such sort that instead of the normal ellipse we have abnormal peculiarities,' and proceeds to explain the phenomenon by a hypothetical variability of Saturn's surroundings to the depth of *several thousand miles*, becoming at times transparent, at others opaque. Ingenious as the interpretation doubtless is, we must confess that it strikes us *a priori* as somewhat forced and unnatural. . . . We see at a glance that the usual darkness of his polar cap (Fig. 1) must partly check irradiation, thus paving the way to an *optical* 'square-shoulder.' This ought to happen, and really happens, whenever the opening of the ring is not very considerable, and when the joint action of both the somber polar caps is brought to bear in the production of the optical illusion."

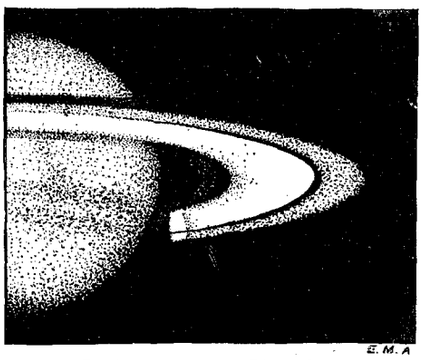

FIG. 4.—Duskiness of Outer Ring's Shadow, suggesting the idea of Transparency. July 4, 1894.

The next peculiarity of Saturn is the curious shape of the shadow cast by the planet on its ring. Says M. Antoniadi:

"Proctor saw in this a confirmation of his suggestion of a variable outline of the ellipsoid, while Herr Wonaszek concluded that 'the plane form of the system of rings . . . assumes a conical curve on which the shadow of a sphere can appear as a concave curve.' Somewhat different are the writer's impressions. The shadow has presented to him, during the last twelve years, nothing truly abnormal; nothing that could not be most thoroughly accounted for by the known laws of optics. The convexity toward the globe (Fig. 2) is only what we ought to expect (*a*) from the effect of irradiation and vagaries of vision in blunting the bright angles of the ring along the shadow, and (*b*) from the varying luminosity of the ring, and the consequent exaggerated effect of irradiation toward the outer edge of the interior bright ring—the brightest part of the system."

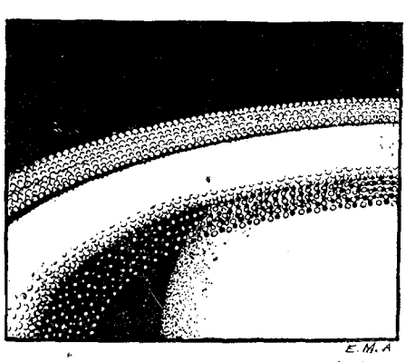

FIG. 5.—Diagram illustrating the writer's theory on the probable constitution of the Crape Ring. (Dimensions of particles and their shadows monstrously exaggerated.)

Another curious thing about this shadow is the white area that adjoins it on the ring (see Fig. 2); but this is doubtless also an optical illusion, as it sometimes disappears altogether. The surface of Saturn is covered with spots, belts, and markings, like that of Jupiter, we are told by M. Antoniadi. Using the motion of these to determine the planet's rotation, it is found by competent observers that its equator revolves faster than the non-equatorial zones. This shows, of course, that what we see of Saturn is not solid and is probably the floating outside surface of its atmosphere. The rate even varies from one year to another, and we are told that "the great equatorial current of Saturn was blowing 66 miles an hour faster in 1894 than it was in 1891."

Next we come to the greatest wonder of all, the planet's huge rings, which make it an absolutely unique object in the solar system. These rings, we are now certain, consist of a great mass of small satellites revolving at different speeds about the planet. Of this we are assured, both by mathematics, which proves that

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no solid ring would be stable under the circumstances, and by spectroscopic observation. Says our writer:

"These particles are either united into a series of narrow rings, or cross each other irregularly in their motions. The frequent observation of subdivisions, permanent or otherwise, in the rings (Fig. 3) is thus only what should naturally be expected; but under such circumstances final disintegration is inevitable.

"An interesting corollary of the discrete character of the system is the intimate relation existing between the grouping of the particles and the luminosity of the ring.

"There where the particles are grouped nearer together (outer edge of inner bright ring), we have increased luminosity; there where they are more coarsely scattered (outer ring), the brightness is diminished. Should the particles be too widely strewn (dusky ring), then we have the conditions necessary for the production of transparency. There can be but little doubt that the outer ring is also slightly transparent; not, of course, to the extent of showing us the planet's limb through it, but still sufficiently transparent to render its shadow gray and not quite black (Fig. 4)."

This outer ring, often spoken of as the "crape ring" or the "gauze veil," has been the object of a great deal of speculation. To account for the fact that it shows light against the sky but dark against the planet's surface, it has been supposed that its particles are slightly less luminous than the planet's surface or than those of its sister rings. But how should all the less luminous satellites have been thus sorted out? The writer has a simpler explanation to offer. He says:

"We saw that the relation between the agglomeration of the particles and the luminosity of the ring implies that the bodies constituting the 'dark' ring are more coarsely scattered than those constituting the bright rings. In this case the segments at the ansæ [projecting segments of the rings] would be, just what they actually are in the telescope, parts of a nebular annulus; while, across the planet, the passage of the ring would be invisible *so far as the particles themselves are concerned.*

"But, inasmuch as the stream casts its shadow on the globe of Saturn, every individual meteor yielding its own modicum of shade, we readily perceive that the trace of the 'dark' ring across the planet would be a dusky shading, due solely to the shadow of the particles on the ball, a shadow which would be visible through the gaps separating that flight of meteors (Fig. 5)."

This theory the author believes is confirmed by observation of the varying appearance of the ring with changed position of the sun and of the ring-system itself. However this may be, it is quite certain that Saturn is a most interesting object to study and that we do not yet know all about it, by any means.

How Wounds Heal.—According to Dr. Pickering Pick, in a recent English lecture, wounds always heal by means of inflammation, altho it acts in various ways. In thus insisting on the unity of all the processes by which the union of wounds takes place, Dr. Pick has, says *The Hospital*, "done good service to surgery." That journal goes on to say (December 17): "Obviously the whole question hinges on the definition of inflammation. Briefly and succinctly, inflammation may be defined as the 'response of living tissue to injury.' Given in Mr. Pickering Pick's own words, it is 'a modification of the normal physiological processes in the various tissues of the body, resulting from the application of some irritant to the part, this process being attended or followed by the formation of a new material of a less highly organized nature than the original tissue in which the inflammation has taken place.' The amount and degree of inflammation, then, must depend to large extent upon the degree, and especially on the duration, of the irritation to which the part is exposed, and herein lies the great difference between the mode of union in a septic and an aseptic wound. In the aseptic wound, however severe the injury may be, it is of momentary duration; while in the septic wound the momentary irritation of the injury is followed by a prolonged irritation arising from the growth of septic organisms. Thus the amount and degree of the resulting inflammation and the character of the resulting tissue differ, but in each case it is inflammation which heals the wound. Of the five classical ways in which wounds are said to unite, Mr. Pick entirely discards the first, namely, that by immediate union, primary adhesion, or direct growing together of the severed surfaces, maintaining that there is and must be some connecting material to cause the cut surfaces to stick together, and, in fact, that the difference between this mode and first intention is only one of degree. He then traces out the importance of the part played by inflammation in all the other modes of union, holding that there are but two ways in which wounds unite, namely, without suppuration and with suppuration, and that the difference between these two conditions is very slight, being one of degree rather than of kind, and that they are both the result of the same morbid process going on in the part—that is, inflammation. This simplifies the matter vastly."

THE UTILIZATION OF PEAT.

WE are accustomed to think of peat only as a fuel and not a very desirable one at that. It is possible, however, that the fortunate owner of a peat bog may in future find himself a producer of fine packing material, disinfectants, textile fabrics, and paper. All this is due to the investigations of Herr Zschörner, a Viennese, who at the Vienna Exhibition of last year showed a building in which everything, from carpets to curtains and wall paper, was made of peat. The wonderful possibilities in peat bogs, which may make them rank almost with gold-mines, are thus described in *The Scientific American* (January 7) by Oliver C. Farrington, who says:

"Zschörner's investigations . . . began some twelve years ago with a study by means of the microscope of what is called in Austria 'torfstreu.' This is the layer of moss which covers the surface of most peat bogs. It has hitherto, by those who have made use of the peat for fuel, been at considerable expense removed and thrown away. Herr Zschörner's examination showed that the plant-remains which make up this layer abound in hollow, spiral cells. These absorb water and other fluids with great avidity. While ordinary straw can not absorb over four times its weight of fluids, this peat straw will absorb ten times its weight. The peat straw, moreover, possesses the antiseptic and disinfectant qualities of peat, qualities which have long been known, but of which little use has been made. Herr Zschörner accordingly hit upon the idea of drying the straw and using it as an absorbent in stables, breweries, and various manufactories. For such purposes it proved most admirably adapted, and the demand for the product soon grew large. Having greater absorptive power than ordinary straw, the peat straw can be used much longer in any given place and yet will have proportionally greater manurial value. It gives a healthy, resilient footing also for animals. For packing of both perishable and breakable articles it is also better than ordinary straw, since it is more elastic and less easily penetrated by heat and cold. Another form of peat which was found to be a better absorbent for some places was the peat itself, dried and ground to a powder. This is especially adapted for use in earth-closets and about sinks and drains, its absorbent power and disinfectant properties making it admirably adapted for these uses."

Further research was directed to the utilization of the fossil plant fibers found in peat. Says Mr. Farrington:

"The organic substance of the plant became inorganic, so that nothing capable of fermentation or decay was left, while the fibrous structure remained intact. These fibers then were found to have unusual physical properties. They were found to be very durable, very elastic, to be non-conductors of heat and non-combustible.

"If a fabric could be woven from them, it would be one possessing unique properties. To the toughness of linen it would add the warmth of wool, an absorbent power greater than that of cotton, and the indestructibility of asbestos. It must, however, be woven without the aid of oils or water, or much of its value would be lost.

"After twelve years of experimenting, Herr Zschörner succeeded in making the peat fibers weavable. There is now, there-

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fore, scarcely any textile article which can not be made from peat. Coats, hats, carpets, rugs, ropes, matting, and pillows are some of the articles which have been made, and have been found useful. What superiority these will prove to have in practise over fabrics made from other fibers, only time will tell. Some of them have, however, already been proved to be immensely superior to any other fabrics. This is especially true of the blankets and other coverings used for horses and cattle, for they greatly excel in warmth, absorbent power, cleanliness, and durability. The unspun fiber promises to be a valuable substitute for absorbent cotton, since it will not only absorb a much greater quantity of blood and other fluids than cotton, but it possesses powerful antiseptic properties as well. The coarser fiber it is expected will come into favor for use in upholstery work, its extraordinary elasticity making it most valuable for this purpose.

"The latest achievement of the discoverer of the uses of peat has been the making of paper from its fiber. This has been carried to such an extent that paper of almost every variety of weight and quality can be made, while the toughness and durability of each are equal to that of paper from any kind of vegetable pulp. The above are but a few of the uses to which this remarkable fiber can be put, but they indicate possibilities which may yet rank peat bogs among the most valuable of the world's resources."

THE SMELL OF EARTH.

THE smell of fresh earth is so characteristic that when anything is pungently rural we say that it "smacks of the soil." In an article in *Knowledge*, G. Clarke Nuttall tells us that this odor is due to one of the many species of bacteria with which the soil swarms, tho the agency of this organism in producing the smell is a recent discovery. Says Mr. Nuttall:

"What do we know about this characteristic smell of the soil? Can we regard it as the mere attribute of the soil as a simple substance, such an attribute as is, for instance, the peculiar smell of leather, or the odor of india-rubber; or can we go deeper and find that it is really an expression of complexity below?

"Strangely enough this is the case, for the smell of damp earth is one of the latest signposts we have found which lead us into a world which, until recently, was altogether beyond our ken. It points us to the presence, in the ground beneath us, of large numbers of tiniest organisms, and not merely to their presence only, but to their activity and life, and reveals quite a new phase of this activity. A handful of loose earth picked up in a field by the hedgerow, or from a garden, no longer represents to us a mere conglomeration of particles of inorganic mineral matter, 'simply that and nothing more'; we realize now that it is the home of myriads of the smallest possible members of the great kingdom of plants, who are, in particular, members of the fungus family in that kingdom, plants so excessively minute that their very existence was undreamt of until a few years ago."

In a grain's weight of ordinary agricultural soil, Mr. Nuttall tells us, there are nearly a million of these little germs. A shovelful of earth contains eleven thousand millions—an almost inconceivable number. These germs are of various species and perform tasks of great diversity, such as rotting seed-husks that the seeds may grow, and assisting in the decay of waste matter. To quote further:

"But up to the present the fresh smell of the earth, the smell peculiar to it, has not been in any way associated with these energetic organisms, and it is quite a new revelation to find that it is a direct outcome of their activity. Among the many bacteria which inhabit the soil, a new one, hitherto unknown, has been just recently isolated and watched. It lives, as is usual with them, massed into colonies, which have a chalky-white appearance, and as it develops and increases in numbers it manifests itself by the familiar smell of damp earth, hence the name that has been given it—*Cladothrix odorifera*. Taken singly it is a colorless, thread-like body, which increases numerically by continuous subdivisions into two in the direction of its length. It derives its nutriment from substances in the soil, which either are, or have been, touched by the subtle influence of life, and in the processes of growth and development it evolves from these materials a compound whose volatilizing gives the odor in question. This compound has not yet been fully examined; it is not named, nor have all its properties been satisfactorily elucidated, but two facts concerning it stand out clearly. One is that it is the true origin of the smell that we have hitherto attributed to earth simply; and the other, that it changes into vapor under the same conditions as water does. Therefore, when the sun, shining after the rain, draws up the water from the earth in vapor form, it draws up, too, the odorous atoms of this newly-found compound, and these atoms, floating in the air, strike on our olfactory nerves, and it is then we exclaim so often, 'How fresh the earth smells after the rain.'

"Tho moisture, to a certain extent, is a necessary condition of the active work of these bacteria, yet the chief reason why the earthy smell should be specially noticeable after the rain is probably because this compound has been accumulating in the soil during the wet period. We only smell substances when they are in vapor form, and since the compound under consideration has precisely the same properties in this respect as water, it will only assume gaseous form when the rain ceases. The bacteria have, however, been hard at work all the time, and when the sun shines and 'drying' begins, then the accumulated stores commence their transformation into vapor, and the strong smell strikes upon our senses. For the same reason we notice a similar sort of smell, tho in a lesser degree, from freshly turned earth. This is more moist than the earth at the surface, and hence, on exposing it, evaporation immediately begins, which quickly makes itself known to us through our olfactory nerves.

"It may also have been remarked that this particular odor is always stronger after a warm day than after a cold one, and is much more noticeable in summer than in winter. This is because moderate warmth is highly conducive to the greater increase of these organisms, and, in fact, in the summer they are present in far larger numbers and exhibit greater vitality than in the winter, when they are often more or less quiescent.

"Two other characteristics of *Cladothrix odorifera* are worthy of notice as showing the tenacity with which it clings to life. It is capable of withstanding extremely long periods of drought without injury; its development may be completely arrested (for water in some degree is a necessity with all living things, from highest to lowest) but its vitality remains latent, and with the advent of water comes back renewed activity. But besides drought it is pretty well proof against poisons. It can even withstand a fairly large dose of that most harmful poison to the vegetable world, corrosive sublimate. Hence any noxious matter introduced into the soil would harm it little ultimately; the utmost it could do would be to retard it for a time.

"This, then, is the history of the smell of earth as scientists have declared it unto us, and its recital serves to further point the moral that the most obvious, the most commonplace things of everyday life—things that we have always taken simply for granted without question or interest—may yet have a story hidden beneath them. Like signposts in a foreign land, they may be speaking, tho in a language not always comprehended by us, of most fascinating regions, regions we may altogether miss to our great loss, if we neglect ignorantly the directions instead of learning to comprehend them."

SCIENCE BREVITIES.

"SOME experiments by W. J. Russell," says *Popular Science*, "tend to show that printing ink, copal varnish, zinc, and a great number of other substances, give off, under ordinary conditions, vapors which are capable of affecting a photographic plate. Some so-called 'spirit' photographs may owe their origin to this fact."

SIR FRANCIS GALTON advocates the systematic collection of photographs of pedigree stock, to facilitate the study of heredity. "The breeder," says *Appleton's Popular Science Monthly*, paraphrasing Mr. Galton, "should be able to compare the records of all the near ancestry of the animals he proposes to mate in respect to the qualities in which he is interested. No present source for such information is comparable with what the system proposed would furnish. A habitual study of the form of each pure-bred animal in connection with the portraits of all its nearest ancestry would test current opinions and decide between conflicting ones, and could not fail to suggest new ideas. Likenesses would be traced to prepotent ancestors, and the amount of their several prepotencies would be defined; . . . and conclusions based on incomplete and inaccurate memories of ancestry would give way to others founded on more exact data."

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THE RELIGIOUS WORLD.

HOW THE BIBLE WAS SPREAD IN RUSSIA.

MANY of the ups and downs in the story of Bible circulation in Russia read like a romance. The leading details of this story we find in the *Kirchenzeitung* of Leipsic (No. 51), from which we select and translate the following data:

In the first decade of the present century the Bible was practically unknown in Russia. It was indeed possible to secure German and Slavonic texts (the latter being the church language of the Establishment, but not at all understood by the great majority of the people), and occasionally a copy in the Finnish, Polish, Lithuanian, or Esthonian languages could be met with; but in the Russian language there were no copies of the Scriptures to be had. In 1812 Napoleon invaded Russia, and the Russians, defeated in all the battles, were compelled to retreat. The Czar Alexander I. and his advisers were in despair. Only one man among those with whom the Emperor associated remained calm and hopeful, and that was Prince Galitzyn. Finally the Czar asked him the cause of his good spirits, and the prince drew out of his pocket a small copy of the New Testament, and informed his ruler that this book was the source of his comfort and joy. The Czar wanted to see the book, but it happened to fall to the ground, and, in falling, opened at the ninety-first Psalm, and the Czar's eyes fell on the opening words of this Psalm. Deeply moved, he asked for the book, and became a warm lover of the Scriptures.

Soon afterward John Paterson, a representative of the British Bible Society, arrived in St. Petersburg and asked for permission to establish a branch in Finnland. The Czar not only granted the request, but also contributed 5,000 roubles toward the project, and further issued the order that in Russia proper, even while the French were yet in Moscow, a Bible Society on a large scale should be established, so that all Russian subjects could have a Bible in their own tongue.

In this way the St. Petersburg Bible Society received governmental approval December 6, 1812, and the Czar himself became a member. The first meeting was held in January, 1813, when Prince Galitzyn was chosen president. The members were not only adherents of the state or orthodox church, but also Protestants and Roman Catholics. Especially were the Protestants active in the propaganda. In the same year a Bible Society—yet in existence—was established for the German Baltic provinces. In Moscow, too, a similar organization was effected, headed by the archbishop of that metropolis. As early as 1814 the various local societies were united into a general body, the Russian Bible Society, and among the new members were a number of Russian grand dukes. The outspoken object was to have every Russian family in the empire the possessor of a Bible. In order to secure a good translation into the Russian, the Czar contributed 30,000 roubles and a stone building in St. Petersburg. In the year 1823 the Bible had already been translated into sixteen dialects of Russia, and 49,000 copies had been imported from abroad in addition to the 805,000 copies issued by the Russian society. There was no lack of funds. In the first ten years of its activity this society expended the sum of 3,687,000 roubles, and yet, as Prince Galitzyn himself declared, the supply was not equal to the demand among the people.

An unexpected change came after the death of Alexander I. in 1825, when Nicholas I. ascended the throne. In the following year the new Czar issued an edict dissolving all Bible societies in Russia, and refused to permit private printing concerns to circulate the Scriptures, and ordered that all the copies on hand in the depots should be sent to St. Petersburg, where their fate was to be decided by the Holy Synod, which body alone was to have the right of circulating the Scriptures. This body did practically little or nothing in this direction, and soon the matter rested altogether. In 1845 an English wholesale merchant in St. Petersburg, when requested to furnish a copy of the Russian New Testament, reported that it had been impossible for him to secure a single copy of either the Slavonic or the Russian Scriptures in that city, altho he had offered the highest price for such a book; and that in Moscow too the supply was nearly exhausted. After a great deal of agitation, the Holy Synod decided that it would print 3,600 copies of the New Testament in the Slavonic language, as it was thought this would supply the actual needs. Nor was more done at that time.

In the reign of Alexander II., Bible societies were again permitted to do their work in Russia, and in 1869 "The Society for the Spread of the Scriptures in Russia" was organized, and this association has in the twenty years of its existence spread more than a million and a half copies of the Bible or parts of the Bible throughout the empire. Headquarters and depots are at St. Petersburg and Moscow, and a network of colporteurs has been established in all the leading cities. In the year 1898 a Miss Hoerschelmann, the daughter of a high officer, devoted herself entirely to the work of distributing the Bible among the prisoners, and has in this way disposed of 60,000 copies.—*Translation made for* THE LITERARY DIGEST.

DOES THE CHURCH OF ENGLAND TEACH ANYTHING?

"HAS it [the Church of England] as a body, consistent with itself, and definitely distinguished in any way from any other body or bodies, any intellectual basis which can be recognized by modern thought and will enable it much longer to give any arguable account of itself?" This question is propounded by W. H. Mallock, as a prelude to his argument that the English Church is stultified by the lack of just such authority as she may hope to find only within the Roman fold. He argues (*The Nineteenth Century*, December) that the Anglican church to-day is broad at the cost of consistency and authority. To illustrate, he takes two important questions of doctrine, the nature of priestly orders and the nature of the sacrament of the Lord's Supper, and claims that "putting aside all minor shades of difference, we may say that within the English church, and (so far as that church is concerned) with absolutely equal authority, there are taught, as to the first of them, two opposite doctrines; and as to the second, three." In the matter of priestly orders, one section of the English church, he says, holds that the clergyman is a priest in the Roman sense, endowed with miraculous powers, while two other sections, on differing grounds, utterly repudiate this claim. Mr. Mallock's rather picturesque presentment of the attitudes in regard to the Lord's Supper of the High, Low, and Broad Church parties respectively, is as follows:

"It might happen on any Sunday, owing to the most ordinary of accidents, that three clergymen might be assisting in the celebration of the same communion, who, if each were to speak his own personal conviction, would severally address the intending communicants thus. One would say: 'There will shortly be present on this altar the actual flesh and blood that suffered and was shed on Calvary. If you do not believe this, you will eat and drink damnation, not discerning the Lord's body.' Another would say: 'If you really allow yourself to believe in this vile materialism with which my brother in Christ has been enticing you, you run the risk of being damned for the awful sin of idolatry'; while the third would say: 'If you listen to what you have been told by either of them, you will, in an intellectual sense, be neither more nor less than fools."

There must, however, Mr. Mallock admits, be some irreducible minimum of doctrine, an honest assent to which the Church of England demands of her members, and which distinguishes her from other religious bodies. Some people will direct us to this essential dogma in the three creeds, others in the Thirty-nine Articles. Of the creeds he says: "It is obvious that these in themselves can not inform us what doctrines are distinctively Anglican; for they are creeds belonging to the Church of Rome as well. . . . One of these creeds, moreover—that is to say the Athanasian—a growing party in the English church rejects; and the two others, in the hands of our Broad-churchmen, are transformed into documents which, if taken in their literal sense, have no closer relation to fact than the first chapters of Genesis." In much the same way he disposes of the claim of the Thirty-nine

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Articles to contain the essential doctrines which he would discover. "For in the first place," he writes, "the authority of these articles by a growing section of the church is now being questioned, and indeed altogether denied; and, in the second place, even if we grant their authority, there is endless disagreement as to their meaning."

Postulating that the Church of England, in its corporate capacity, lays down no doctrines as essential, except those with regard to which all important sections of it agree, Mr. Mallock deduces the following:

"(1) There exists a Something, not ourselves, which is at once the Supreme Power in the universe, and which takes consciously some cognizance of man's doings. (2) This Power views man not with indifference, not with hatred, but with benevolence. (3) This Power distinguishes between good and evil, and demands that man shall (under some indeterminate penalties) pursue some course of conduct (however much we may quarrel about the details of this) which He regards as good; and forbear from the pursuance of a conduct contrary to this, which He regards as evil. (4) This Power is, in some way or other, accessible to men through prayer, even tho prayer may operate only by placing men subjectively in a mental condition which enables them to appreciate what this Power is. It is impossible to imagine any one who calls himself an English clergyman denying any one of these few propositions, or not prepared to assert them with full conviction. The Church of England as a body, therefore, teaches at least as much as this.

"It is equally certain that it teaches something more—that it supplements these propositions by a second series; for if it did not, its membership would be open to Mohammedans; and these additional propositions can hardly be fewer and less definite than the following: (1) The supreme and conscious Power which we call God, altho He may reveal His nature to men in a great variety of ways, has revealed it in two ways which are generically distinct from the rest. (2) One of these ways is through the Bible, which, even altho we are allowed to regard it as having much in common with the most inaccurate and most immoral of other books, contains some core of infallible and divinely communicated truth which is not contained in any other book in the world. (3) The second of these ways is through the life and teaching of Christ, who, whether or no we regard Him as being actually God, was at all events related to God, and acquainted with God's nature, in some manner which generically distinguishes Him from every other human being. (4) There is some Power or other, whether it be a separate divine personality acting on us from without, or merely man's God-given reason when applied to holy things, which we may, without violence to language, describe as the Holy Spirit; and this Spirit assists us in understanding what Christ has taught.

"Here we have the foundation, here we have part, at least, of the minimum of doctrine which the Church of England teaches. It authoritatively, and as a body, teaches at least as much as this. The question is, Does it, as a body, teach anything more? If we mean by what it teaches, not merely what, in their historical sense, seems to have been meant by the words of the Thirty-Nine Articles, but what is clearly and unanimously held and taught by every considerable section of its accredited ministers to-day, it is hard to maintain that it teaches anything more than the vague and meager creed which the foregoing propositions indicate—a creed, that is to say, which is nothing but a simple theism, supplemented by the assertion that certain facts about the God which it postulates, more important than any, and beyond any, that we could arrive at by our natural reason, have been specially communicated to us by Christ; but that these facts are recorded in a certain small body of writings, parts of which are erroneous, and out of which we must pick what is true as best we can by the methods of ordinary criticism.

"It is of course obvious that the majority of the clergy of the Church of England will vehemently declare that their church teaches much more than this; and that they themselves teach much more is, of course, perfectly true. The only point here insisted on is that the Church of England contains, and is, as at present constituted, not competent to get rid of, a body of clergy who do *not* teach anything more, and who are doing their best to prevent anything more being taught."

It would seem, from the remainder of Mr. Mallock's article, that his purpose is in part to confound those clergy whose tendency is toward a "Broad" churchmanship—his "surpliced philosophers who use the Anglican formulas merely as the bed clothes of some new religion in its cradle"—and in part to plead the authority of the Roman church.

The inclusiveness of the Anglican church calls forth comment of a different tone in the London *Spectator*, December 24. In this case the writer says:

"The spirit of comprehension, the acknowledgment of a spiritual right of 'live and let live,' belongs to no other church in anything like the same degree as it does to the Church of England. It is her birthright, and if maintained will, we firmly believe, make her the most living of Christian churches—the chief repository in the future of the higher spiritual life. The English-speaking race is, we believe, destined ultimately to a far greater place in the world than has ever been imagined for it even by the most daring dreamer. But what will that avail if the race is sunk either in materialization or in superstition, drowned in the security of mere physical progress, or drugged by the opiates of a mechanical devotion? We want to see the Anglican church keep pace with the greatness of the race, and be the unquestioned chief among the spiritual protectors of that greatness. But this is impossible if the church becomes a sect, however zealous or magnificent. If the Church of England is to be worthy of what may be her future, and what assuredly *is* her opportunity, she must remain loyal to the spirit of comprehension. But that spirit is always most difficult to maintain. It requires, indeed, a touch of mysticism to understand fully the possibility of its maintenance, for logical, comprehension certainly is not. It happens that the most practical and also the most devoted of churchmen are, as a rule, inclined to believe that God fulfils Himself not in many, but only in one way; that that way is their way, and that it is quite impossible that one good custom should corrupt the world. . . .

"We shall be told, we have no doubt, that we are making a sort of idol of comprehension, when in reality it is hardly more than a convenience—a *modus vivendi*, a compromise, till a better understanding has been arrived at. There must, we shall be told next, be strict limits of comprehension, for if not the church would be sunk in a slough of indifference. Again, we shall be told that comprehension is only really demanded by those who think that religious truths are too vague and uncertain to make it reasonable for men to differ very keenly about them. To such objectors we would answer that, tho we admit fully that there must be a limit to comprehension as to every other principle governing human action, we do not believe that there is any need to define the line and draw it close. Comprehension is more an attitude of mind than a rule of conduct. Some forms of Christianity, tho not objectionable in themselves, could not obviously be comprehended in the English church; but do not let us seek to inquire too curiously what are the exact forms that are incapable of comprehension. Rather let the desire be to comprehend as much, not as little, as possible. As our correspondent, Mr. Dearmer, says in his very striking letter, what is wanted is that men should think more of affirmation and less of negation, more of spreading their own light than of extinguishing the lights of other people. Even if that is the attitude, sincerely and humbly and so in the best sense piously, adopted, there will be little real fear of any too great comprehension. In the first place, it is of course impossible to comprehend in the English church those who do not want to be comprehended. But this is the position of the extremer men at both ends of the scale. The last thing that those who really hold the Roman doctrine would accept would be comprehension. Nothing could induce them to accept comprehension. Again, those who hold, with the Quakers, that forms and ceremonies of all kinds are necessarily mischievous and injurious to the religious life will not desire comprehension. In practise then, if not in theory, the church need not fear being asked to comprehend those whom she can not comprehend, for they will not desire comprehension. To those who, in spite of everything, pine for greater uniformity, and who dread lest out of Christian diversity it will be impossible to create a worthy and living Church of Christ, we would recall the splendid metaphor in which Milton met this objection. The occasion for his utterance was, no doubt, very different, but his words still stand to show that spiritual diversity is not necessarily spiritual ruin or spiritual anarchy, and that there may be agreement in differences.

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'As if, while the Temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of irrationall men who could not consider there must be many schisms and many dissections made in the quarry and in the timber, ere the house of God can be built. And when every stone is laid artfully together, it can not be united into a continuity, it can but be contiguous in this world; neither can every peece of the building be of one form; nay rather the perfection consists in this, that out of many moderat varieties and brotherly dissimilitudes that are not vastly disproportionall arises the goodly and the gracefull symmetry that commends the whole pile and structure. Let us therefore be more considerat builders, more wise in spiritual architecture, when great reformation is expected.' Changing his metaphor, Milton goes on to speak of those who are frightened by the spirit of comprehension: 'They fret, and out of their own weakness are in agony, lest these divisions and subdivisions will undoe us. The adversary again applauds, and waits the hour, when they have brancht themselves out, saith he, small anough into parties and partitions, then will be our time. Fool! he sees not the firm root, out of which we all grow.'"

AUTHORITY IN RELIGIOUS TEACHING.

IN a recent number of *The Biblical World* modern methods of Sunday-school instruction came up for review. The question was raised whether religious instruction is to be given in Sunday-schools on the basis of authority, or whether the pupils are to be encouraged to investigate for themselves and "find out the truth." The writer of the article referred to inclined to the latter view, tho he saw difficulties arising out of the nature of the subject. The Reformation, he thought, had upset the idea of authority. Among those chiefly interested in Sunday-schools in modern times, to speak of authority on the basis of which a teacher may impart instruction he regarded as an anachronism. St. Paul is spoken of as having hesitated to exercise lordship over the faith of the Corinthians. *The Biblical World* is of opinion that the authoritative method of teaching has turned many Sunday-school pupils away from Christianity as they have grown older. In an editorial commenting on these utterances *The Living Church* (Protestant Episcopal, Chicago) says:

"The truth is, and it is one ever to be remembered, that the Christian religion is a religion of authority. It was not the result of a process of searching after truth. It did not take its rise from a study of natural phenomena in the universe and in the mind of man. In other words, it is not the product of inductive reasoning after the manner of scientific systems. But as the only way of salvation for a world sunk in sin, it was a gift from God. It came by way of divine and supernatural revelation. It is something which men could never have discovered or invented for themselves. This means that a merciful God, looking forth upon His helpless creatures, set in order certain events and revealed in connection with them their divine significance. The basis of all is the Incarnation of the Eternal Son, which remains for all coming time an abiding fact, with all its wondrous power and efficacy. And by and with this manifestation of Himself was revealed a body of truth, spiritual and ethical, to mold men's souls within, and guide and form their lives. This is the glorious *depositum* committed to chosen men at the first, and by them transmitted to their successors for all time. It came to men by authority, and it is handed on by authority. There is no other way. All manner of proofs may be adduced to confirm the truth of God, proofs from history and from individual experience, but all these together would not have enabled men to discover the truth. They have to do with events that have happened, teaching that has been given.

"We conclude, therefore, upon this point, that the great fundamentals of the Christian faith must in their very nature be taught upon authority; they must be instilled into the mind of the child as indisputable things. The Scriptures are to be searched, not for their discovery, but to illustrate and confirm them. To open the New Testament to the child and tell him that he is to construct his religious faith for himself, is a manifest absurdity. And it is safe to say that it is never really done. If it were so, the question would still remain: Why am I to accept the New Testament as having a binding authority over my religious faith?"

A DEARTH OF CONVERSIONS.

THE last annual reports of both the Presbyterian and the Methodist denominations reveal the fact that the actual increase of their church-membership has been very small. Other churches also, and among them the Christian, are deploring a dearth of conversions. This condition of things has been the subject of discussion in the religious press for a long time. In *The Assembly Herald* (Presbyterian, New York) Dr. Theodore L. Cuyler offers "one or two suggestions in regard to the comparative paucity of conversions." He raises the question whether there may not be too much "periodical religion" in the churches, meaning by this, whether the idea has not become too prevalent that conversions are to be expected largely or chiefly as the result of "revivals." Dr. Cuyler thinks that this idea is erroneous and misleading. He does not believe in the "spasmodic style of religious work." He says that Richard Baxter never had any revivals in his famous church at Kidderminster, "and for the very good reason that he and his people never had any season of spiritual stupidity to be revived from. Preaching for souls was continual—praying for souls was continual—and conversion of souls was continual."

Another serious mistake which many churches make, in Dr. Cuyler's opinion, is in thinking that if "sinners" are to be converted some other than the pastor of the church must do it; an evangelist must be employed and outside help brought in. On this point Dr. Cuyler proceeds to say:

"There are a few wise, discreet, humble-minded, and spirit-aided evangelists in this world—of whom my beloved Brother Moody is the chief. But nobody is more strenuous than Mr. Moody that every minister should sow his own seed and reap his own harvest. The surest way to hamstring any pastor is to make him believe that his only business is to make sermons, make visits, and officiate at funerals and weddings; but if sinners are to be led to Christ some one else must be sent for to do it! Paul never taught Timothy such pestilent nonsense. Since I have alluded to my own experience, let me say that in all the seasons of the most abundant outpouring of the Holy Spirit, and the largest ingathering of converts, my church has done its own work, and the only help I ever sought was an occasional sermon from some neighboring zealous pastor. Brethren, if you want power, seek the power from on high! Don't send for a man; *go straight to God!* The only true fire is what the Holy Spirit kindles; and just as sure as you cooperate with Him the fire will be kindled."

The same general subject is discussed by a writer in *The Christian Evangelist* (Christian, St. Louis). The blame for the falling-off of conversions is divided by this writer about equally between the pews and the pulpit. The former, it is said, are too much concerned with externals. "They are making broad their phylacteries." The church-members are careless; they are either lukewarm or frigid. As for the pulpit it is said:

"The pulpit is concerned too much with quantity. There are evangelists who work solely for numbers, or so it seems. It looks well in print, and assures them of another job. It does not matter whether the converts stay in the church until the evangelist boards the train or not. It will be an easy matter to reach the number of accessions we so much desire if we preach an easy gospel. But haven't we enough of the easy variety of Christians in our ranks now? Let us not say roses bloom on the narrow way where there are none, let us be honest with the people. A worthy bishop describes some of the preaching in this way: 'Some of the ministers of God dare to stand in their pulpits and preach as follows: "You must repent, as it were, and be converted, in a measure, or you will be damned to a certain extent."' A man described his pas-

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tor as 'a man with a well-balanced mind; with one half he thought he would and with the other he thought he wouldn't.' There are too many men like these in our pulpits to-day. Brethren, let us call a spade a spade. It takes a brave man to face the Santiagos of sin, or to beard the wealthy hypocrites in their dens."

How Far Should the Pulpit be Literary?—The Rev. Dr. Henry Van Dyke, whose name is familiar to all who watch the department of *belles lettres* on the publishers' lists, was recently asked by the New York *Observer* to discuss in its pages the above question. Dr. Van Dyke, in a courteous note to the editor, regretting his inability to supply the article requested, commits himself to this extent:

"I do not believe that the pulpit should be literary at all. It should be evangelistic. But it is possible that a man who knows something about literature may be able to do some decent work in an evangelical pulpit.

"One of the first things that a preacher should try to do is to deliver his message in clear and simple English. An acquaintance with the world's best literature, which is always clear and simple, will certainly help him to gain the power of lucid and direct speech.

"Another point in which a knowledge of good literature may be of help to the preacher is in guarding him against flippancy and irreverence. The man who reads nothing but the daily newspapers is very likely to fall into a frivolous and vulgar habit of speech. The sermons of such a man often present in their style a strange and disquieting contrast with the dignity and elevation of the language of texts taken from that Book which is a 'well of English undefiled.'

"Another point where a preacher may receive assistance from literature is in establishing a certain kind of sympathy and harmony with his hearers. The familiar treasure of good books written in English offers material for a standard coinage of illustrations and allusions which will pass current on a gold basis among all people of thought and intelligence. To know the works of Shakespeare and Milton, and Dante and Wordsworth, and Tennyson, and Johnson, and Addison, and Carlyle, and Ruskin, and Lowell, is to possess an additional means of access to the thoughts and feelings of the race, whose intellectual life has been so largely influenced by these authors, and others like them."

Protestant Praise for the Church of Rome.—The Rev. H. K. Carroll, D.D., LL.D., formerly editor of the New York *Independent*, and now on a mission for the Administration to Puerto Rico, contributes to *The Christian Advocate* (January 12) an interesting paper on the Church of Rome. In the course of his article, which deals in the main with religious conditions among the Filipinos, Dr. Carroll says:

"The Roman Catholic church has more profoundly affected human affairs, doubtless, than any other church which has borne the Christian name. Men do not admit its claims, or approve its record, or agree with its systems of doctrine and ecclesiastical control; but they can not withhold a certain veneration for the fulness of its years, the universality of its dominion, and the persistency with which it lives through assaults. No other church was ever able to assemble so large and imposing a body of prelates as met in the Vatican Council; no other church compares with it in reach of influence over the masses of mankind; no other church could endure the losses it has suffered and have a name to live. Its history challenges admiration from the mere fact that it crosses so many centuries, goes so far back toward the dim and distant days when He who was given to the world as its King gave His name to the world as the Savior of men. Whatever men may think of it, however earnestly they may assail it, whatever combinations may be made for its overthrow, all must agree that it seems sublimely indifferent. . . . . .

"I often wonder what is to be the future of this great, world-encircling, highly organized, supremely powerful church. It is easy to heap up criticisms against it—just criticisms, too; but it is not easy to reform it, and it is not possible, I believe, to overturn it. It is destined to survive the assaults of the future, as it has survived those of the past, learning something from them, changing just a little, but profiting more from the example of a spiritual Protestantism. I am disposed to prophesy a very gradual reformation. I find evidences that such a reformation is going on in the country in which we live, in England, and in other countries where civilization sets up a high standard. The church does not call councils to annul doctrinal declarations or revise its creeds, but it grows away from the things which have lost the vital principle. It says the cloak it wears is the same old cloak, but it is not. The old garment falls away and is replaced, and the style, tho papal still, becomes less and less medieval. The church is not standing still. The Pope of this generation is fully in advance of his predecessor. His policy is more enlightened. Pius IX. never would have settled the Manitoba school question on lines of compromise, by which the state gained in substance all it contended for. It is getting to be a better church, standing for a higher standard of morality, requiring purer lives within its pale, teaching temperance, and guiding rather than repressing thought. In the fundamentals of our religion it is splendidly conservative. Who shall say it may not, in the coming century, when new foes rise against the divine revelation of the Scriptures and the divine mission and authority of Jesus Christ, be a bulwark of defense for the truths of Christianity?"

RELIGIOUS NOTES.

THERE was lately inaugurated in the Temple Church in London a Church Guild of Journalists, of which the bishop of London has accepted the wardenship.

DR. ALEXANDER MACLAREN, the noted Baptist preacher of Manchester, England, thinks the danger of the Christian ministry to-day is "dissipation, not concentration."

ONE hundred and fifty churches in Pittsburg, representing twelve denominations, have associated themselves in a federation for united aggressive work among the foreign population and non-churchgoers.

A BACHELOR of Chicago, who died lately, left his entire estate of $50,000 in trust to the First Methodist Church of that city, the income to be used to clothe a hundred newsboys and streets waifs for ninety-nine years.

THE Volunteers of America have 3,000 communicants in the state-prisons alone and a large number in the ranks. There are more than 13,000 converts in Java from Mohammedanism as the result of the various Dutch mission societies.

THE latest evidence of sympathy shown toward the Salvation Army in Sweden is that the city board of Stockholm has handed over to the management of the Army a public bath, which has cost the town some 30,000 kroner for fitting.

THE youngest chaplain in the United States navy is said to be Frederick C. Brown, twenty-five years old, now on the *Iowa*, which is on her way to Manila. He will be the only chaplain in the fleet, since there is none on the *Oregon*.

THE Tennessee Methodist Episcopal Conference has a "Conference Sisterhood." The institution fee is 25 cents, and on the death of a member each survivor pays $1. The membership consists of the wives and widows of the Tennessee preachers.

THE English correspondent of *The Episcopal Recorder* says that "Wesleyan Methodist ministers are a long-lived class. Only thirty out of two thousand home workers died during the last year. And of this number seven were septuagenarians and five octagenarians."

REFERRING to a recent article in THE LITERARY DIGEST on the subject "Does the Doctrine of Eternal Damnation Lead to Insanity?" *The Jewish Voice* says: "Judaism never believed and never taught the horrible, unreasonable doctrine of 'eternal damnation,' hence 'religious insanity' has been and is unknown among the Jews."

ACCORDING to *The Presbyterian Journal* the doctrine of perfect holiness seems to be making way among the churches in the Southern States. *The Southern Presbyterian* says that the largest circulation of any paper in South Carolina is that of a holiness paper. A new organ has just been issued by the Fire Baptized Holiness Association, devoted to this belief.

ARCHBISHOP BRUCHESI, of Montreal, has addressed a letter to a number of the daily papers published in his diocese calling attention to the injury wrought on many minds by the publication of sensational narratives and illustrations of tragic crimes committed in the community, and urging them on Christian grounds to refrain from such publicatinn.

INSTEAD of preaching an original sermon on Sunday January 1, President Patton of Princeton read the lecture on immortality recently delivered by Professor James of Harvard (see THE LITERARY DIGEST of December 10), whom he declared to be the most brilliant writer on philosophical subjects living, and said that it was a thing of no small importance that a man of such undisputed eminence in philosophy should stand up in defense of the Christian doctrine of immortality.

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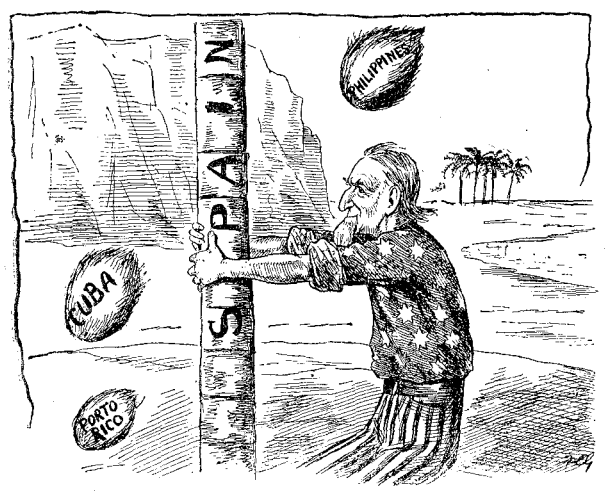
FOREIGN TOPICS.

THE REBELLION OF THE FILIPINOS.

THAT the Tagals—the ruling Malays of the Filipinos—refuse to recognize the validity of the treaty of peace by which they change masters does not seem to create surprise anywhere abroad. The ability of the United States to enforce obedience is hardly doubted, and the decision of the authorities to subject all



A HARD NUT TO CRACK.—*The Westminster Gazette, London.*

despatches from the Philippines to censorship is regarded as an unnecessary precaution, more likely to do harm than good. The United States is supposed to stand committed irrevocably, despite some opposition, to a career of conquest, and as we have not the reputation of doing things by halves the Filipino rebels are advised to submit. "They must learn that force still rules the world," says the London *Daily Chronicle*.

The Spectator, London, says:

"The Americans are sure to subdue the Philippines, for the Spaniards did, and they are far stronger than the Spaniards. Moreover, the Tagals, who alone signify, are just civilized enough to understand the good treatment and gradual 'assimilation' to the position of American citizens which the Government of Washington has now officially and publicly promised them. It is possible, however, that a process of subjugation may have to be gone through."

The Spectator suspects "that McKinley must begin by arresting all the Tagal leaders," which leads a German paper to say that the Americans will probaby follow the rule of Nuremberg: "The people of Nuremberg resolve never to hang a thief till they have caught him." *The Weekly Scotsman*, Edinburgh, remarks:

"Should it be necessary to use force to effect a landing, the Americans will be in the position of taking the island of Panay, not from the Spaniards, but from a government more or less properly constituted, of its inhabitants. They are amply justified in so doing; still the fact that such action should be necessary is a strange comment on the principles that only twelve months ago regulated the policy of the United States."

Similar views are expressed in the most pro-American English papers. *The St. James's Gazette* says:

"'We have decided to take possession ourselves,' says Mr. Foraker in the Senate, and ships and guns and men are being hurred forward to suppress these turbulent rebels who dare to defy the sovereign authority of the United States. It is true that two or three Senators are protesting loudly, and demand to know by what right America uses force against the people of the Philippines; but Mr. Foraker simply answers that they are going to do it, and that is their right. We have always thought that when America took up the business of expansion in earnest it would carry it through with a thoroughness and a lack of scruple that would put to shame the timid evasions of Old-World diplomacy."

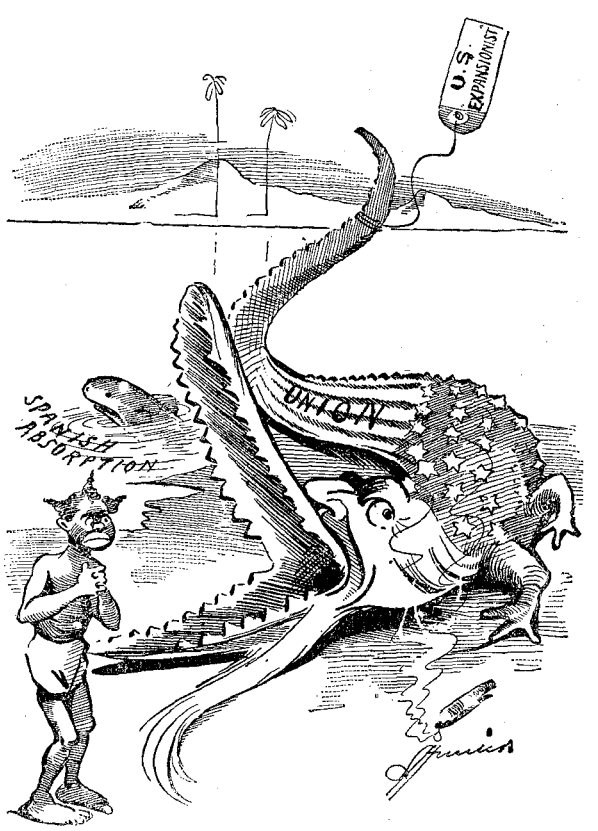
The Outlook advises Aguinaldo to submit, assuming that the Philippines would be annexed by Germany or Japan if the United States abandons them, "which would be much worse for the Philippines." But while nearly every English paper admits that the coercing of the Filipinos, however beneficial it may be in time to the islanders, is not quite in accordance with the principles hitherto proclaimed by the United States, few consider the possibility of harm resulting to our own people. The Socialist organ, *Justice* (Hyndman's paper), is one of these. It says:

"Democracy at home and military domination abroad are in the long, and not such a very long, run quite incompatible. If the Filipinos are to be butchered for demanding independence in the Pacific, working Americans will doubtless be slaughtered for demanding independence at home. As Mr. Bryan, Mr. Mason, and Mr. Hoar all argue, genuine republicanism presupposes political equality and voting power. True, the mass of the people are juggled out of this equality even in the United States themselves, but the Filipinos and Cubans will never possess even the semblance of it. Moreover, this sort of mania for conquest grows by what it feeds on, as we have found out ourselves to our cost."

The *Journal des Debats*, Paris, says:

"It must be admitted that many prudent men in Washington still oppose 'expansion' if it is to be carried on at great cost, but their influence is hardly great enough. The jingoes who so passionately demanded war because they knew that the acquisition of Spain would be the result are nearly wild with enthusiasm over the unexpected downfall of Spanish rule in the Philippines. It is easy to see that the conquest of the natives will be no slight matter to the American generals, whose experience is not very great; but the warning voices will not be heard, the country will remain intoxicated with its young glory until the cost of money and lives proves that colonial conquests are not cheap."

The *Independance Belge*, Brussels, is informed that the Filipino "junta" in Hongkong has broken off all connection with the



HIS POINT OF VIEW.

EX-SPANISH COLONIAL NATIVE: "By de great Yaller Hoodoo, what's de advantage ob gettin' cl'ar ob de shark if I'se got ter be swallered by de American yallergator?" —*The World, Toronto.*

Americans. It says the Filipinos have proofs that they were promised their independence. The argument that the American consuls in the far East had no right to make such promises is rejected on the grounds that only fully empowered American offi-

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cials could supply the rebels against Spanish rule openly with such large quantities of arms and ammunition as they now hold. The *Handelsblad*, Amsterdam, says:

"The Americans will not have an easy task. De los Reyes, the Filipino autonomist, summoned to Madrid to discuss reforms, declares that Admiral Dewey, whose position was very precarious after the battle of Cavite, called in the help of the Tagals, offering them their independence. This need not necessarily be true, all that is needful is that the Tagals should believe it to be true. Arms and ammunition they have now in plenty."

The *Vossische Zeitung*, Berlin, does not see how we can reconcile the annexation of the Philippines with our principles, and believes that complete independence for the Filipinos is the only just solution of the problem. The paper thinks it quite natural, however, that the German firms in Manila favor American rule, provided the Americans are strong enough to suppress all rebellion. On the whole, however, the Germans are but little interested. "The Americans can do what they please," remarks the *Kladderadatsch*, "so long as they do not bother *us*." In another place it says:

"The Americans intend to introduce their policy of 'expansion' by raising their army to 100,000 men. That's a good beginning. Whether the end will be as good, must be doubted. Soldiers and dollars are very much alike in this: it is hard to get the first 100,000: the next 100,000 come almost of themselves. The difference is that you get rid of your dollars much more easily than of your soldiers."

Professor Blumentritt describes the situation as follows in the *Tageblatt*, Vienna:

"I am informed by my friends in the Philippines that the Americans hope to buy off the rebels for $3,000,000. This is a delusion. The Filipino cabinet is composed of very rich and influential as well as educated men, who will not submit, especially as the 'concessions' offered by the Americans are not even as important as the autonomy offered by the Spaniards. The Filipinos are very hopeful and regard their troops as fully equal to the Americans, especially as the latter, owing to their predilection for strong drink, are less likely to stand the climate than the Spaniards. But even if the Philippine regular army is defeated, a guerilla war may be carried on for six to eight years. By that time a collision between the powers will occur in the far East, which would lead to the emancipation of the Filipinos even if the Americans have not, inspired by the spirit of Washington, granted independence. The monks and the Spaniards are, for business reasons, on the side of the Americans. But it is not true that the monks are ill-treated."

Regarding the position of the Catholic church the Toronto *Saturday Night* says:

"If President McKinley does not allow the natives to confiscate the property which has been ground out of them by these rapacious monks, of which we have no counterpart in Canada and the United States, disaffection of the most violent sort will exist, for it has been said with a great deal of truth that nearly all the revolutions in the Spanish colonies have been largely caused by the blindness, greed, and improprieties of those who have misrepresented the church. . . . If, on the other hand, these religious orders are stripped of their wealth and power—and this must be done or they will be the leaders, as they are still in every Spanish-American country, of sedition against any government which seeks to limit their power or curb their rapacity—then it is to be feared that a general outcry will be made by the Roman Catholic extremists of all other countries, that the iron heel of Yankee tyranny is being placed upon the neck of the suffering church."

It is remarkable how little the British colonial press in Asia welcomes American expansion. The Madras *Times* relates that the Filipinos have given the Americans "notice to quit," and conspicuously quotes despatches like the following:

"'The Americans have entirely failed to grasp the situation of the country and people, and discontent is rife on all sides. Unnecessarily vexatious regulations, taxes, and licenses are being levied on the poorer class, whose state is now worse than under Spanish rule. As a natural sequel, the people are discontented and suspicious of the Americans, and one and all, even to the last rustic, are unanimous in their intention to take up arms again if this state of affairs is to continue.'"

The *Telegraph*, Hongkong, says:

"They [the Filipinos] have shown a dogged stedfastness of purpose throughout the whole of the late rebellion against the Spaniards, and it is presumable that they would be equally determined in an attempt to oust the Americans should they come to the conclusion that such a course was necessary. We do not of course for a moment suppose that they would be successful in any such attempt, but still they would be able to carry on a most trying guerilla warfare for a long period, and who can say that in such a case a champion might not arise among the European powers as the United States did to the aid of the Cubans? History, it is said, has a way of repeating itself, and the United States might well take the lesson of Spain's misfortunes to heart before rushing the question of the claims of the Filipinos to a conclusion."—*Translations made for* THE LITERARY DIGEST.

MUST THE LIBERTY OF THE PRESS BE RESTRICTED?

UNTIL two or three years ago it was a rare occurrence for journalists themselves to doubt that their profession is a highly beneficent one. Since then the latest "Armenian atrocities," the Greco-Turkish War, the Spanish-American War, and other events not exactly conducive to human happiness have taken place, and the press is in a large measure held responsible. Numerous writers in every part of the world demand that something be done to counteract the influence of the press for evil. Among them is Mr. W. T. Stead, himself frequently described as a man suffering serious attacks of the *cacoëthes scribendi*. He says in *The Review of Reviews*, London, with regard to the Fashoda affair:

"The fact is that the intervention of the press in international disputes tends daily to become more and more hostile to peace and civilization. If there is one thing more than another upon which I found that every one was agreed in my tour round Europe, it was that much of our modern journalism is the most potent weapon yet invented by the devil for banishing peace and good will from the earth. Sooner or later the nations will, in self-defense, have to provide some means of silencing newspaper comment when international questions are in debate, in the same way as English newspapers are promptly forbidden by law even to express an opinion upon any case that is before the courts. There is something supremely ridiculous in the jealousy with which British justice punishes a journalist for stating the most notorious fact to the detriment of an accused criminal if his case is still *sub judice*, and the absolutely unrestricted license which is allowed to every unscrupulous scribbler to inflame popular passions on an international question which is *sub judice*, and which the governments are endeavoring to the best of their ability to arrange without letting loose the hell of war upon the world. . . . Bismarck was a very unscrupulous person, and maneuvered his journalists as Moltke maneuvered his army corps; but who could have imagined that the free and independent press of Great Britain could have achieved an equally marvelous result in producing an illusion which for weeks deceived the whole of Europe? To this day it is probable that some persons imagine that we really have been making great preparations for war."

The crusade in which Mr. Stead has thus taken part is not confined to any one part of the globe.

In Germany such restraining influences as the slander and libel laws, be it for the protection of kings, governments, or private individuals, are thought necessary by all except the extreme Radicals. The Conservatives ask for sterner laws than those at present in force. "Mugwumps" of the National-Liberal type do not think the abolition of such laws advisable, and even comic papers like the *Kladderadatsch* object only to the injudicious use to which such laws are put by individual officials. The following

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excerpt from "Bismarck's Memoirs" is frequently quoted in support of the assertion that newspaper articles are not in the first place the result of public opinion:

"One is tempted to regard as public opinion whatever daily current runs its course most noisily in the press and in the parliaments; yet it does not determine the temper of the people, which can only be ascertained by the manner in which they still accept the demands of the rulers. The intellectual power of the 'upper ten thousand' in the press and upon the platform is subject to so many different aims that the governments can not accept it as a guide. It is only when the gospels of writers and orators have found such faith that material power will enforce them that *vis major* really asserts itself and the statesman must reckon with it. This does not, as a rule, happen very quickly, and so long as only the emotionalism of the press and the parliament cause political noise, Coriolanus's reflections hold good, altho printer's ink is not mentioned in them."

To America belongs the distinction of having a scientific diagnosis of the evil, and Dr. William Lee Howard's article in the New York *Medical Journal*, in which he endeavors to show that "yellow journalism" is the result of epidemic hysteria, has been widely noticed and quoted abroad. In the United States, too, the evil is more persistently combated than anywhere else, altho chiefly in the German-American press. The Cincinnati *Volksblatt*, which denies that our journalists are more hysterical than those of other nations, expresses itself, in the main, as follows:

People who swallow daily a little poison must eventually succumb to its effects. Newspapers which continually instigate their readers against foreign nations produce relations so strained that little is wanted to cause actual hostilities. The loaded gun is played with until it goes off.

In former ages the papers could not do much harm, as the nations led a more isolated life. To-day international intercourse is such that every unfavorable remark causes irritation. No American editor is so depraved that he wishes to create rebellion in his own country. But the press must learn to be patriotic in its treatment of foreign countries as well, for in no country is its power for good and evil so great as in the United States. The German Government, for instance, could not be goaded into war; the American Government can. Unfortunately, the success which "yellow journalism" had in bringing about the Spanish-American War seems only to have whetted its appetite.—*Translations made for* THE LITERARY DIGEST.

THE BRAZILIAN PRESIDENT AND HIS CABINET.

THE United States of Brazil, which was for a long time in the throes of revolution after the mild but somewhat weak Dom Pedro II. had relinquished his throne without a blow, seems to be settling down at last. Campos Salles, the new President, prudently traveled abroad as President-elect, strengthening the financial relations of his country, and made all those circles which are benefited by peace and prosperity very unwilling to permit disturbances. That confidence in the big republic has been restored to some extent is shown by an article in the *Kölnische Zeitung*, Cologne, which runs, in the main, as follows:

Campos Salles did well to show himself in Europe; the creditors of his country have agreed to the issuing of $10,000,000 funding bonds. He certainly deserves credit for his choice of a cabinet. An able, honest man was necessary as secretary of finance, and he has found him in Joaquin D. Murtinho, lately professor in the Polytechnical College of Rio de Janeiro. Murtinho was elected senator during the reign of the late Emperor, but the monarch could not accept him on account of his Republican views. He became minister of public works after the fall of the empire and earned as such much applause among business people, but was compelled to resign because he could not convince President Morres and his fellow officials of the necessity of retrenchment. Severino Vieira, the new minister of public works, is a similar man and a good financier. That he is in the cabinet proves that the President is really anxious to further financial reform. The minister of justice, Dr. Pessoa, and Olyntho de Magehaes, the secretary of state, are both broad-minded men, who have traveled extensively. The secretary of war and the minister of marine are soldiers of the old school, who regard politics as a great evil. General Mallet, who is of French descent, acquired his knowledge under his father, an officer not unknown in the history of the First French Empire. The improved discipline of the Brazilian army is due to his exertions as adjutant-general. Admiral da Silveira also is known for his firmness and integrity. With such men at the head of affairs the great and wealthy South-American republic may hope to restore its credit.—*Translation made for* THE LITERARY DIGEST.

NEW ANGLO-FRENCH DIFFICULTIES.

THE relations between France and Great Britain can hardly be described as improved. The British press demands that France give up the "French shore," *i.e.*, that part of the shore of Newfoundland where she has exclusive fishing rights, including the slightly fortified Isle de St. Pierre. The concession of a few acres of ground at Shanghai is described as an encroachment upon the exclusive rights claimed by England on the Yang-tse-Kiang. Moreover, the British public is inflamed by the publication of a Blue Book regarding Madagascar, in which the French are accused of unduly favoring their own trade. The British papers demand immediate acquiescence in the demands of their country, in terms which were severely censured throughout the world when applied by our own papers to Spain.

Thus *The Spectator*, grave, ponderous, and conservative, says:

"It would be idle to pretend that the French fleet, good as it is, and gallant as are the men who man it, could stand up against our ships. The naval war must go in our favor, the French navy being either destroyed or laid up. But on land we are not vulnerable to the attack of France. Therefore Lord Salisbury has the confidence which goes with the knowledge that, if it comes to war, it must be France that will suffer most."

The Weekly Scotsman, Edinburgh, remarks that "diplomacy has done its best, and if it is ineffective, some other form of pressure must be applied"; and *The St. James's Gazette* delivers itself as follows:

"Has the reader ever seen the face of a French peasant, and in particular the face of a French peasant-woman, when he or she is resolutely intent on extorting an overcharge of, say, ten sous? If he has, he will remember the personification of impudent cupidity presented by the extortioner, the intent glitter of the shifty little eyes, and the expression of concentrated impudence on the greedy, flat face with the big mouth and the prominent cheek-bones. It is a spectacle altogether *sui generis*, and goes a long way to account for the French nation."

The same paper points out that "the French fishing fleet off the coast of Newfoundland would be fine prizes." *The Morning Post*, London, believes the time has come to beat every nation which dares to oppose the will of the Briton. "France must be forced to come to terms first, after that it will be easier to settle with Russia, and the Boers, and others." That the game may be dangerous is not suggested by any British paper; but a few Liberals of the old school think that Great Britain rattles with the sword needlessly. *The Speaker* says:

"It can not be the purpose of any sane man, even if he be a ardent a jingo as Mr. Chamberlain himself, needlessly to inflame the opinion of Englishmen against France, or needlessly to strengthen that terrible fear which now has so paralyzing an effect upon the action of French statesmen—the fear that we are really trying to force them into a war. . . . But why, then, have Ministers taken a course that has had the effect not only of strengthening Frenchmen in their belief in our hostile intentions, but of leading Austrians and Germans reluctantly to come to the conclusion that this belief is well founded? . . . We are all aware that this country is not thirsting for the blood of Frenchmen; but we must not forget that Frenchmen themselves think that it

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is. The very worst step that an English Minister can take is to do anything which is likely to confirm Frenchmen in this dangerous delusion."

The Westminster Gazette, speaking of the Madagascar squabble, says:

"The amounts at stake in Madagascar are not large, but the principle is one which lies at the root of our foreign policy, and which can not be ignored in one case without serious consequences in others. We hope the French will realize its importance and treat this question as one item in a comprehensive settlement which should follow between the two countries. But this is eminently one of the questions which, with a vigorous and resourceful diplomacy, ought never to have come within miles of the point of danger in the relations of two friendly countries."

Greatly worried by the Dreyfus case, which has now become the center of the struggle between civil and military authority, the French are very conciliatory. They seek to persuade themselves that the British Government is anxious to prevent trouble at home by diverting the attention of the people to foreign affairs. The *Gaulois*, Paris, says:

"Great Britain feels her colonial empire disturbed by a separatist movement, and she seeks to incorporate fresh territories in Africa and Asia to make good the loss which she would suffer by the dislocation of her American and Australian possessions. To postpone secession, she is ready to make concessions to Newfoundland—if France bears the expense. As we have accustomed her to regard us as extremely obliging, Great Britain will be very wrathful if we refuse."

The *Journal des Débats* thinks that France must make up her mind whether it is best to make concessions. "However just our cause," says the paper, "a jingo like Mr. Chamberlain cares little for treaties." Mr. Valfrey, who writes over the *nom de plume* "Whist" in the *Figaro*, expresses himself to the following effect:

It is an unfortunate fact that the enemies of France are too prone to use our international expositions for their purposes. Thus Prussia hurt our interests by her war with Austria in 1866, while we were preparing for the Exposition of 1867; the war of 1878, by no means to our advantage, took place while we were busy with the Exposition of 1878. Similar conditions prevail now that we are interested in the Great World's Fair of 1900, in which we have sunk many millions. Fourscore and four years have passed since we were at war with Great Britain, and we can hardly imagine the peace to be disturbed. But it must be admitted that the behavior of Great Britain is very much like that of Prussia during the last few years of Napoleon's reign. Let us at least present a united front to our foreign adversaries.

What is exactly the agreement between Russia and France can not be ascertained, but the Russian press is extremely careful, neither encouraging France nor denying that she could count upon the help of the Czar in case of hostilities. The *Novoye Vremya*, St. Petersburg, admits that the Newfoundland question contains elements of danger, especially as the French have fortified St. Pierre. The *Viedomosti* rejoices in the possibility of an alliance between France, Russia, and Germany. "It would compel the world to keep the peace and thus further the generous plans of the Czar," says the paper. The *St. Petersburger Zeitung*, however, doubts that Germany is ready to join such a combination. The German press certainly does not favor the plan. The *National Zeitung*, Berlin, says:

"The visit of the Emperor to the French embassy has been used to arouse the distrust of England. But as the Anglo-German agreement regarding South Africa has removed all cause of friction, Germany does not intend to range herself against England. In well-informed circles it is well known that Germany would not take sides with France if she enters into a struggle with England."

The German Emperor is credited with the following expression of opinion:

England is simply trying to discover how much France may be worried without provoking Russia. The Fashoda incident has shown that France and Russia are not on such intimate terms as had been supposed. Germany need not disturb herself in case of war; we can afford to be impartial spectators.

The *Vossische Zeitung*, Berlin, says:

"England has discovered that France is powerless and she wants to make hay while the sun shines. The mistakes of the French Government are therefore to be used to make good the mistakes committed by the British Government when France annexed Madagascar. If the natives of Madagascar should rebel, England's attitude will cause serious annoyance to France."—*Translations made for* THE LITERARY DIGEST.

STILL DISCUSSING THE CZAR'S PEACE PROPOSAL.

THERE are several remarkable phases in the discussions of the Czar's arbitration and disarmament proposal. One is that the revolutionary elements in Europe, whose practise it has been for a long time to raise an outcry against the intolerable burden of militarism, are not at all delighted with the Czar's plan. Another is that fair-minded persons on the continent of Europe admit that Great Britain could not well reduce her navy. K. Kantsky, in the Socialist magazine *Neue Zeit*, Berlin, expresses himself to the following effect:

Like everything coming from persons in high places, the Czar's proposal is not intended to benefit the people. It is a scheme to render the people helpless. Universal military service begins to frighten the ruling classes. They are forced to acquaint every one with the use of weapons, and this is little to their taste, as the armies are getting to be less reliable. A partial disarmament would enable the rulers to use once more a band of hirelings for their defense. But this can not be done without the concurrence of all continental powers.

Another reason is the hatred of England. The continental powers have no wish to disturb each other, but they hope to expand in Africa and China. England's enormous fleet is in the way, and they can not build navies to beat her unless they lessen their army expenses. To the people in general it matters little whether the Czar's plan is received favorably or not. There would be an army of professional soldiers, less numerous than the forces kept under arms now and costing less, but the funds saved would be used to increase naval armaments. This means neither more nor less than a naval war of tremendous dimensions, carried on by continental Europe with its militarist, bureaucratic, and feudalistic institutions against democratic Anglo-Saxondom.

Edward v. Hartmann, the author of "The Philosophy of the Unconscious," also believes that the Russian proposal is pointed against England, nor does he wish for the abolition of universal military service. But his reasons differ much from those of the Socialist writer. He says in the *Independance Belge*, Brussels:

"Disarmament is neither possible nor desirable. It would mean the abolition of military service on the part of every man, and that would be a great misfortune for the nations who have adopted the system. For military service is an excellent school of physical and moral discipline. Nor is it true that the present armaments are ruinous. The people of the countries who bear them have never been more comfortably situated than now. The only improvement that could be added would be to reduce the term of service yet a little.

"The disarmament conference will have no results. England will certainly refuse to accept terms which would seal her fate. France would only pretend to acquiesce in disarmament. England and every other nation knows that Russia only wishes to reduce her armaments on land in order to increase her navy, to be used against England. It is, therefore, quite natural that England will have none of it. France can not really accept the Czar's proposal because she has not yet given up all hope of revenge for the loss of Alsace-Lorraine, and she finds now that she must obtain it single-handed. Russia will not help her. Russia formed the Dual Alliance against Great Britain, not against Germany. That has now become evident."—*Translations made for* THE LITERARY DIGEST.

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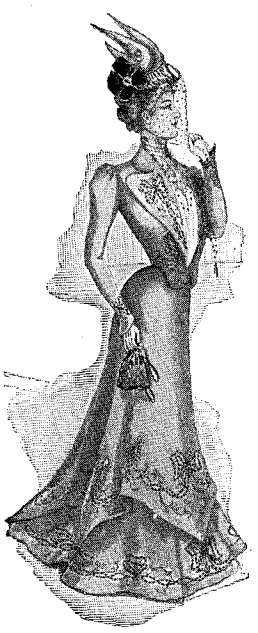
Tailor-Made Suits



$5

Our new Spring catalogue of Tailor-made Suits and Skirts is now ready. We illustrate in it all of the newest Paris styles, and will mail it *Free*, together with samples of materials to select from, to the lady who wishes to dress well at moderate cost. We keep no ready-made garments, but make everything to order, thus giving that touch of individuality so much to be desired. Our styles and materials are exclusive, and are shown by no other firm. The new Spring catalogue illustrates a splendid assortment of costumes and skirts made according to fashion's latest dictates:

Tailor-made Suits, $5 up.
Pique and Lined Suits, $4 up.
Duck and Pique Skirts, $3 up.
Separate Cloth Skirts, $4 up.
Bicycle Suits, $4 up. Bicycle Skirts, $3 up.
Capes and Jackets for Spring wear.

We also make finer garments and send samples of all grades. *We pay express charges everywhere.* Our line of samples includes the newest materials, many of them being exclusive novelties not shown elsewhere. If, when writing to us, you will mention any particular kind or color of samples that you desire, it will afford us pleasure to send you a full line of exactly what you wish. We also have special lines of black goods and fabrics for second-mourning. Write to-day for catalogue and samples; we will send them to you, *free* by return mail.

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The Golden Hair Remedies are guaranteed to cure dandruff in 30 days; to stop hair falling out in 40 days; to restore the original color in 60 days; and—if the hair follicles and roots are not destroyed—to grow a new crop of hair on any head in 15 to 18 months.

One will never become bald or gray who uses one or other of these Remedies once or twice a week as a hair dressing.

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12 oz. Bottle Grower (for Baldness) $2.00
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Exclusive territory given to reliable agents, men and women, in all parts of the world. Full descriptive circular with form of guarantee, free.

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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

Here is a hint to enterprising business men interested in the extension of our foreign trade: Rudolf Mosse's agency has just issued the first two volumes of its "Directory of the German Empire." The volumes in question form a mercantile directory, containing about 1,700,000 names in 35,000 places. There are also added economic statistics of the 75 leading countries of the world "The work," say the Amsterdam *Handelsblad*, "is to be recommended to business men in Holland who trade with Germany."

American goods are well thought of at Malta, but, unfortunately, the representation is some what limited, due to a great extent to lack of direct communication with the United States. Mr. John H. Grout, Jr., United States consul at Malta, has conferred with parties interested, in relation to their procuring American goods for the new buildings, and have explained to them how our flat buildings are constructed and finished and the fittings used. The result is that they have become interested to such an extent as to request me to procure for them illustrated catalogs and price-lists of goods appertaining to the interior fitting up of buildings of the above class, and especially of door locks, hinges, bolts, window fastenings, and house hardware in general.

Mr. Grout suggests that our manufacturers interested in these lines send suitably printed and illustrated matter, giving as full descriptions as possible, with lowest export prices and terms. Such matter should be addressed to F. C. Lawrence, Great Britain Hotel, Valletta, Malta. Mr. Grout also willingly offers to give any other information that may be desired on the subject.

The import of American woods has steadily increased in Germany, altho American exporters try very little to comply with the wishes of the German importers. Owing to this cause, more especially in Hamburg, it is probable that business in all consignments from the United States of walnut and oak blocks, planks, and balk results in a loss. A great quantity of inferior walnut woods has reached Hamburg, which, in the judgment of experts, must be sold at a loss; whereas really good material would bring remunerative prices. It appears that for the last year or so, less walnut (American as well as Caucasian) is asked for, owing usually to the low quality of the larger portion of the imports.

Another fault of American exporters is their unreliability in the execution of orders. For instance, in the autumn of last year contracts were made for delivery in the spring of 1898, and these are now only partially executed, while the quality of the oak delivered is very inferior. There is a considerable field for American oak, under the following conditions:

1. The assorting must be done more carefully. Woods that are coarse and hard must be described as such in the tenders for supply. Oak woods that are described as first and second qualities must have no splits and be free from the woodworm. The complaint in this respect is general, and American oak, in many cases, can not be used.
2. The boards and balks must be more carefully (*i.e.*, slowly) dried, thus avoiding dry rot.
3. Exporters must be more prompt in fulfilling their engagements.
4. Sea freight should be kept down as low as possible throughout the year. This might be accomplished by a combination of exporters.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburgh Pa

A NEW

Digestive Principle.

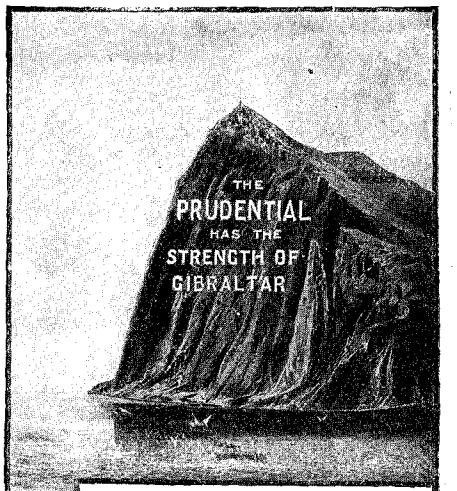
The leading medical publications of the country have been giving much space of late to a new element for digesting starchy foods. From many articles we take a selection from the *Medical Times*, New York:

"In these days of progress it is gratifying to know that cases of amylaceous (*i.e.*, starchy) indigestion which have so frequently baffled us can now be treated with a reasonable hope of success. For years we have been looking for a diastase (digester of starch) more potent than that found in the malt extracts. It remained for Mr. Takamine, a Japanese chemist, to discover one of remarkable power. In this product, Taka-Diastase, *we have what the profession has so long desired*, and it is therefore not remarkable that many of the best men in the profession have investigated it, and the conclusion uniformly reached is that in cases of inability to digest starches we have in this ferment *a reliable treatment*."

Most of our food is starch—all vegetables are largely starch—yet when the stomach refused to digest starch, medicine has hitherto been powerless. Pepsin has been the backbone of all treatment of indigestion—excellent for meat foods but valueless for starch.

Kaskola Tablets are the only form in which this wonderful remedy is offered to the general public. We believe them a perfect remedy for indigestion and dyspepsia; they combine the meritorious elements of old treatments, with the new Japanese discovery.

They are prepared solely by the P. L. Abbey Co., Kalamazoo, Mich., who will gladly send a regular size half-a-dollar box to anyone sending name and address on a postal card, the agreement being that if the indigestion is benefited by their use, fifty cents shall be paid. If not, no charge will be made.



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PERSONALS.

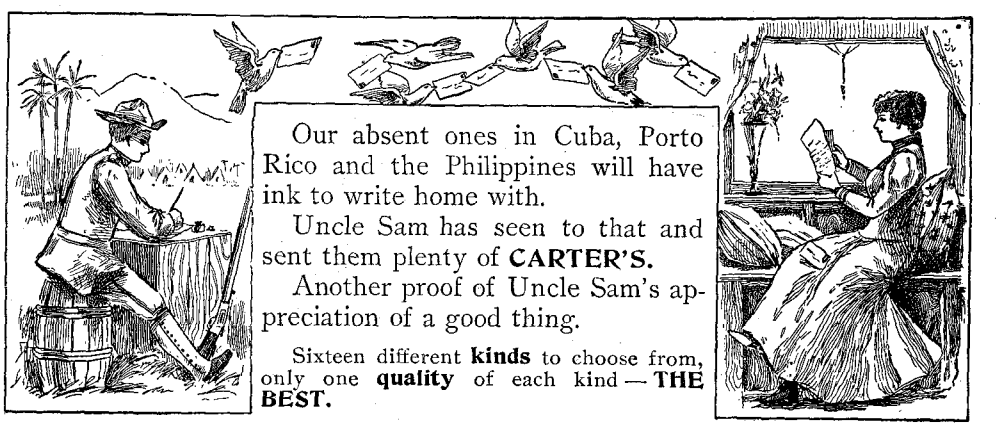
THE LATE EX-SENATOR BRICE was a native of the State he represented in the national Congress. He entered the Miami University when he was thirteen years old, and at the outbreak of the Civil War, two years later joined a company recruited from the university. He served at Camp Jackson, Ohio, until the fall of 1861, when he returned to college. He reenlisted in the following April, and subsequently became one of the Eighty-sixth Ohio Infantry. After having taught school at Lima, Ohio, for a time he again joined the Federal forces as captain of the One Hundred and Eightieth Ohio Infantry, and served with the Twenty-third Army Corps in Tennessee, Virginia, and Carolina, finally being promoted to lieutenant-colonel.

In the fall of 1865, Mr. Brice entered the law department of the University of Michigan, and in the following year was admitted to the bar. He began practise at Lima, and made a specialty of railroad law. He lived at Lima for a number of years, during which time he became a well-known organizer.

Mr. Brice was always a Democrat and active in politics. In the presidential campaign of 1876 he was an electoral candidate on the Tilden ticket in Ohio, and in 1884 on the Cleveland ticket. In 1886 he was a delegate-at-large to the Democratic national convention at St. Louis, and was chosen a member of the national committee. He was chairman of the executive committee during the campaign of 1888, and was elected chairman on the death of William H. Barnum. In 1890 he was elected United States Senator from Ohio, to succeed Henry D. Payne. Here he served six years, when he was succeeded by Joseph B. Foraker. He was prominent in the Senate, altho he seldom took part in the debates. In 1893-95 he was chairman of the Senate committee on Pacific railroads.

CHARLES PAUL AUGUSTE CUVILLIER, who died recently at the age of seventy years, was the Delmonico of Paris. His catering extended to all the royal families of Europe, and many of them sent wreaths and other floral tributes to the funeral.

ADOLPH MENZEL, the famous German painter, now in his eighty-fourth year, has received the order of the Black Eagle from Emperor William. Herr Menzel is thus raised to the nobility.


Our absent ones in Cuba, Porto Rico and the Philippines will have ink to write home with.
Uncle Sam has seen to that and sent them plenty of CARTER'S.
Another proof of Uncle Sam's appreciation of a good thing.
Sixteen different kinds to choose from, only one quality of each kind — THE BEST.

DANGER IN SODA.

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Current Events.

Monday, January 23.

—The promotions of **Rear-Admirals Sampson and Schley** are discussed in executive session of the Senate.

—A bill **extending the navigation laws** of the United States to the Hawaiian Islands passes in the House.

—A colonial commission is appointed by the War Department to aid in the **administration of Cuba**, Puerto Rico, and the Philippines.

—The charges and the specifications against Commissary-General **Eagan** are made public.

—King Oscar II., owing to ill health, entrusts the government of **Sweden and Norway** provisionally to Crown Prince Gustave.

—**Esterhazy is examined** by the Court of Cassation in the Dreyfus inquiry.

—Despatches state that **Aguinaldo** has made the liberation of the Spanish prisoners conditional upon Spain recognizing the Philippine republic.

Tuesday, January 24.

—The Navy Department decides **to blow up the wreck of the Merrimac.**

—Aguinaldo's representative in Washington sends a third request for **recognition of the Filipino republic.**

—Senators Stewart and Clark are **reelected in Nevada and Wyoming** respectively.

—General Rios reports that the **Filipinos have released** the sick and wounded Spanish captives.

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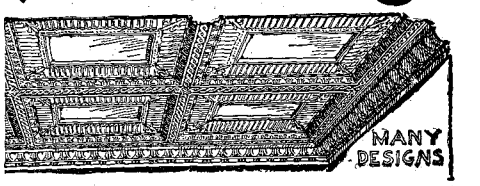

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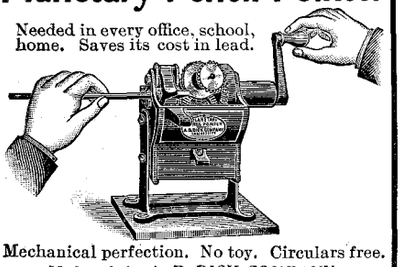

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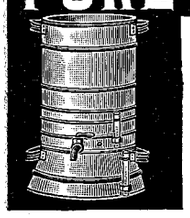

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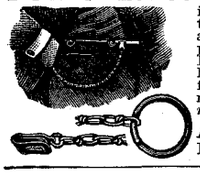

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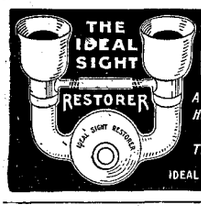

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—**A battle near La Paz,** Bolivia, results in a victory for the insurgents.

Wednesday, January 25.

—The **Peace Treaty is discussed** in executive session of the Senate.

—The trial of Commissary-General **Eagan before a court-martial** begins in Washington; he pleads not guilty.

—Nathan B. Scott, Republican, is elected United States **Senator from West Virginia.**

—The National **Association of Manufacturers** passes resolutions requesting the Senate to ratify the Peace Treaty.

—The **Venezuelan Court of Arbitration** holds its first formal session in Paris.

Thursday, January 26.

—Secretary **Alger testifies** before the War Investigating Commission.

—Commissary-General **Eagan testifies** in his own behalf before the court-martial.

—Ex-United States Attorney-General **Garland dies** in Washington.

—Senator Butler offers **an amendment to the pension bill,** providing pensions for Confederate soldiers, but withdraws the same.

—It is reported from Kingston that the civil **governorship of Jamaica is to be abolished.**

Friday, January 27.

—The **trial of General Eagan** is completed; the verdict is not made public.

—Special masters are appointed to sell the **Baltimore and Ohio Railroad.**

—A **hand-to-hand conflict** occurs in the lower house of the Austrian Reichsrath.

—Violent **earthquakes** reoccur in southern Greece.

Saturday, January 28.

—The **Diplomatic and Consular appropriation bill** passes the Senate.

—**General Eagan is sentenced** to dismissal from the army.

—It is reported that the agitation over the question of the **payment of the Cuban insurgent troops** before they disband continues persistent.

—The Iowa regiment at Iloilo has been **ordered back to Manila.**

—William A. Clark, Democrat, is elected **United States Senator from Montana.**

Sunday, January 29.

—The **69th New York arrives** at Cleveland en route for home.

—Decree of foreclosure in the case of the Mercantile Trust Company **against the Baltimore and Ohio Railroad** is granted by Judge Taft, at Cincinnati.

—The **Central Vermont Railroad** system is ordered by the United States circuit court at Brattleboro, Vt., **to be sold.**

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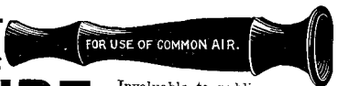

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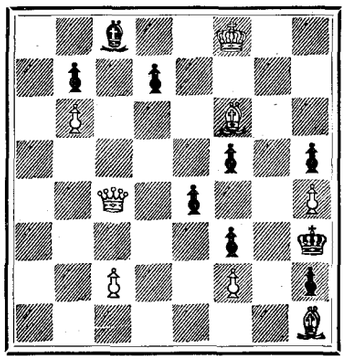
Problem 353.

BY C. DAHL, COPENHAGEN.

Black—Nine Pieces.



White—Eight Pieces.

White mates in three moves.

Solution of Problems.

No. 347.

Key-move, Q—Kt 3.

Solution received from M. W. H., University of Virginia; H. W. Barry, Boston; the Rev. I. W. Bieber, Bethlehem, Pa.; the Rev. F. H. Johnston, Elizabeth City, N. C.; W. Montgomery, Petrolia; Prof. C. D. Schmitt, University of Tennessee; Prof. O. E. Latham, Kalamazoo, Mich.; J. R. Hile, West Superior, Wis.; C. Q. De France, Lincoln, Neb.; C. B. Hoffman, Enterprise, Kan.; H. Ketcham, Vergennes, Vt.; C. J. Crandall, Lower Brule, S. D.; E. W. Smith-Vaniz, Canton, Miss.; F. C. Baluss, Blissfield, Mich.; A. R. Gorrell, Newton, Ia.; J. R. H., Philadelphia; R. J. Moore, Riverton, Ala.; the Rev. H. W. Provence, Montgomery, Ala.; Prof. William Rufus Pratt, Central Christian College, Albany, Mo.; Prof. W. W. Smith, Randolph-Macon College, Ashland, Va.

Comments: "A fine specimen of the Black-must-move problem"—M. W. H.; "Has several faults, but the setting is original, and the variations are many and exceedingly fine"—H. W. B.;

"There's a reach and rhythm, snap and swing,
About everything the prolific Pulitzer deigns to bring"—I. W.B.;

"Pulitzer is a past-master on two-ers. This one can't be beat; key hard to find, and the whole a gem of first water"—F. H. J.; "I think this a very good problem, altho, after Mr. Pulitzer's letter, I hesitate to express an opinion"—W. M.; "The variations are excellent"—C. D. S.; "The 23 mates are all comparatively pure"—C. Q. De F.; "Let it be known as P. P. P.—Pulitzer's Pretty Problem"—C. B. H.; "'Discloses the fact at once that the Q must make the initial move; therefore, 'limited in possibilities'"—J.R.H.; "An old trick"—R. J. M.; "A Pulitzer paragon"—H. W. P.; "Like all of Pulitzer's problems—a harmony"—W. R. P.

Four wrong key-moves have been received. It seems strange that so many sent P—R 8 (Q) ch, not noticing that Q x Q ch. Others tried P—B 8 (Q), threatening mate on K 6 or B 6; but Q—B 6 stops this by allowing Black K to go to Q 5. Several of our old solvers were caught by Q—B 3, not seeing that when Q x Q, P—R 8 is not mate, for K—Q 5.

No. 348.

	Kt—K 6!	Kt—Kt 5 ch	Q—Kt 5, mate
1.	K x R	2. K—Q 4 (must)	3.
	.....	Q—Q 7! ch	Q x Kt P!! mate
1.	B x B	2. K x R or B—Q 3	3.
	.....	R—Q 4, ch	P—K B 4!!! mate
1.	B—B 3	2. K x B (must)	3.
	.....	Q—Kt 5 ch	Kt—Kt 5, mate
1.	B—Kt 2	2. K x R (must)	3.
	.....	P—Q B 4 ch	Kt—Kt 5!! mate
1.	Kt—Q 6	2. K x R (must)	3.
	.....	P—Q B 4 ch	Kt—B 5!! mate
1.	Kt—B 6	2. K x R (must)	3.
	.....	R—Q 4 ch	Q—Kt 5, mate
1.	P x Kt	2. K—B 4	3.
		.....	Q—B, mate
		2. K x B	3.
	.....	Q—Kt 5 ch	Q—Q 7, mate
1.	P x P	2. K x Kt	3.
		.....	Kt—Kt 5 mate
		2. K x R	3.

Solution received from M. W. H., H. W. B., I. W. B., F. H. J., W. M., Prof. C. D. S., R. J. M.; the Rev. J. G. Law, Ocala, Fla.; R. M. Campbell, Cameron, Tex.

Comments: "Ingenious and in every way delightful"—M. W. H.; "One of the finest yet. A delightful study. The beautiful mates fully compensate for the shortcomings of the key-move"—H. W. B.; "A genuine gem in an unique and brilliant setting"—I. W. B.; "A fine study in Chess"—F. H. J.; "A fine problem"—W. M.; "Very difficult and unusually entertaining"—R. M. C.; "The hardest one I ever tried"—C. D. S.; "A very fine problem; but Black B on Q R 7 seems to be a 'tub to decoy the whale'"—R. J. M.

Received solution of 345 from J.G. L., C. J. Crandall, G.W. Smith-Vaniz; A. Knight, Bastrop, Tex.; H. C. Brown, Ithaca, N. Y.; O. E. Latham; A. J. Hamilton, Portland, Ore.

A. Knight, and G. Patterson, Winnipeg, Man., were successful with 346.

ERRATUM.

The Key-move of 345 is R—Q 3, and not R—Q 2 as published.

The Critic Criticized.

CHICAGO, January 18, 1899.

To the Chess Editor of THE LITERARY DIGEST:

DEAR SIR:—Mr. Walter Pulitzer's article on "English Prize-Winners" induces me to say something about the English-American two-movers that I for a long time had at heart to say. Mr. Pulitzer finds that Fothergill's prize-problem is not faultless. I concur with him in this; but as to the faults I beg to differ. The problem in question no doubt is cleverly constructed and makes a good showing among *problems of its kind*. "The existence of the White Pawn at Q 6 and the Black Pawn at Q 2; the threatening attitude of the Black R; the limited range for Black's few forces," do not in any way lessen the problem's worth. But in my opinion other principal qualities of a good problem are missing, *i.e.*, idea, economy, and purity. Mr. Pulitzer found two or three fine mates; I must confess that I was less fortunate and could not detect a single one.

Judged from his own problems Mr. Pulitzer does not seem to be in harmony with the European Chess-problem composers' idea what qualities should be necessary to make a problem artistic and valuable. Take, for instance, No. 347 (specially contributed to THE LITERARY DIGEST by W. P.). This problem is not very easy to solve, not so much because of its originality, as of the author's putting up more Chess-men than would have been necessary. The two Rooks and the incarcerated Knight have absolutely nothing to do with the problem-idea, and can excuse their existence only because they create a few new but worthless mates. Economy and purity of mates are excluded from No. 347. The idea—the sacrifice of the Q in two different ways—is well invented, but at least one of these two mates—let alone the fact that after 1.., Q x Q, White is at liberty either to make Queen or Bishop—ought to be absolutely beyond reproach. The author could have easily accomplished this if he had had in his mind the creation of an artistically faultless problem. For instance, the accompanying diagram would answer.* After 1.., P x Q the mate is pure and economical. It is much less difficult to construct problems by making free uses of pieces that are only necessary for some of the mates but unnecessary for the main variation.

If space would permit I could give dozens of examples to prove that almost all the prize two-movers in English and American tournaments, altho they might indicate the skill of their composers, also show their bad taste and their astounding ignorance of the fundamental principles, without the application of which a problem does not deserve the name of a problem,—even Loyd, Shinkman, and Mackenzie not excepted.

DR. A. DECKER.

*We have not room to give Dr. Decker's diagram. He gives Black seven pieces, removing P on K B 4, and putting the Kt in the place of the P on R 6. He gives White ten pieces. Puts K on K Kt 8; removes both R's; changes Kt from R sq to Q sq; removes the P on Kt 8, and changes P on B 8 to Q 7.

The Janowsky-Showalter Match.

FIFTH GAME.

Queen's Gambit Declined.

	SHOWALTER. *White.*	JANOWSKY. *Black.*		SHOWALTER. *White.*	JANOWSKY. *Black.*
1	P—Q 4	P—Q 4	24	Kt—Kt 4	P—Q R 4
2	P—Q B 4	P—K 3	25	Kt(Kt4)xP	P—Kt 5
3	Kt—Q B 3	Kt—K B 3	26	P x P	P x P
4	Kt—B 3	P—B 4	27	Kt—B 6 ch	Kt x Kt
5	B P x P (a)	K P x P	28	P x Kt	P x Kt
6	B—Kt 5	B—K 3	29	P x P	R—Kt sq
7	P—K 3	Q Kt—Q 2	30	P x Kt (g)	Q x P
8	B—Q 3	B—K 2	31	P—K 4	R—Kt 2
9	Q R—B sq	P—B 5 (b)	32	P—K 5	R—Kt 6 (h)
10	B—Kt sq	P—Q R 3	33	R—B 3	R—Q sq
11	P—Q R 3	P—Kt 4	34	P-Kt 5 (i)	Q—B sq
12	P—R 3	Castles	35	B—K 4	Q—R 6
13	Castles	R—K sq	36	Q—B 6	K R—Kt sq
14	Kt—K 5 (c)	Q—B 2	37	P—Q 5	Q—B 4 ch
15	P—B 4	Kt—Kt 3 (d)	38	K—Kt 2	B x Q P
16	Q—B 2	P—Kt 3	39	B x B	Q x B
17	Q-KB 2 (e)	Kt—R 4	40	QxB P ch	Q x Q
18	P—KKt 4	B x B	41	R x Q	R x P
19	P x B	Kt—Kt 2	42	P—K 6	R—K 6
20	R—B 2	Q—Kt 2	43	P—K 7	R—Kt 7 ch
21	Q—B 4	Kt—Q 2	44	K—Kt sq	R—Kt 6 ch
22	Kt—B 6	Q—B sq	45	K—R sq	R x P ch
23	Q R—B 2	Q R—B sq (f)	46	K—Kt sq	R—Kt 6 ch

Drawn by perpetual check.

Notes by James Mason in The British Chess Magazine.

(a) Letting out Black's Queen's Bishop—truly no great matter, seeing that he may isolate the Queen's Pawn—no great matter either. A comparatively light and open game ensues, agreeable to the genius of both players.

(b) A move late,—White Bishop having now a good retreat, as it were, behind the Rook.

(c) With this, and the advance of his Bishop's Pawn, White secures a fine attacking position. Black can hardly afford to exchange, and have his Knight driven away from B 3; for then his Queen's Pawn would be in danger, and the operations against his King no less formidable that they actually appear. Any way, the defense is extremely difficult.

(d) To guard the Q P. If Kt—B sq; 16 P—B 5, and may be, 17 B x Kt, loss would be almost inevitable. So, the weakening 16.., P—Kt 3 must come.

(e) It is said that Mr. Showalter afterward expressed an opinion that 17 P—B 5 would have been stronger,—an opinion which seems to be perfectly correct. The clearing of the Bishop's file in that way, at expense of the exchange, would greatly intensify his attack—already very nearly irresistible.

(f) Of course Black sees he loses a Pawn in consequence of this, but he diverts his adversary's main attack, and, on the whole, gets off rather cheaply.

(g) No hurry to take the Knight. 30 P—K 4 seems stronger. Then, if 30.., R—Kt 2, 31 B—R 2, Black's course would not be so simple,—in order to arrive at a Draw.

(h) The Rook is no longer wanted to defend, as the Bishop can not be easily driven off from K 3. M. Janowski's play is very ingenious.

(i) Or, perhaps better, 33 B—K 4. The ending is indifferently conducted by White. When Black recovers his Pawn, as he does presently, a Draw naturally results.

Janowski and Pillsbury.

Pillsbury has accepted Janowski's challenge under certain conditions which may prevent the match. Pillsbury stipulates that no one, unless personally agreeable to him, shall have anything to do with the match or its arrangements. He also wants all the profits from the publication of the news, etc., to be divided between himself and Janowski, and stipulates that they shall supply the reports themselves, allowing no newspaper reporters to be present; that the match shall be played in a private room, and that no one shall be admitted without the consent of both players. On receiving this letter, Janowski gave out a statement to the effect that he would only play in public, and that he would insist that the newspapers reporters should have the news of the games free of charge.

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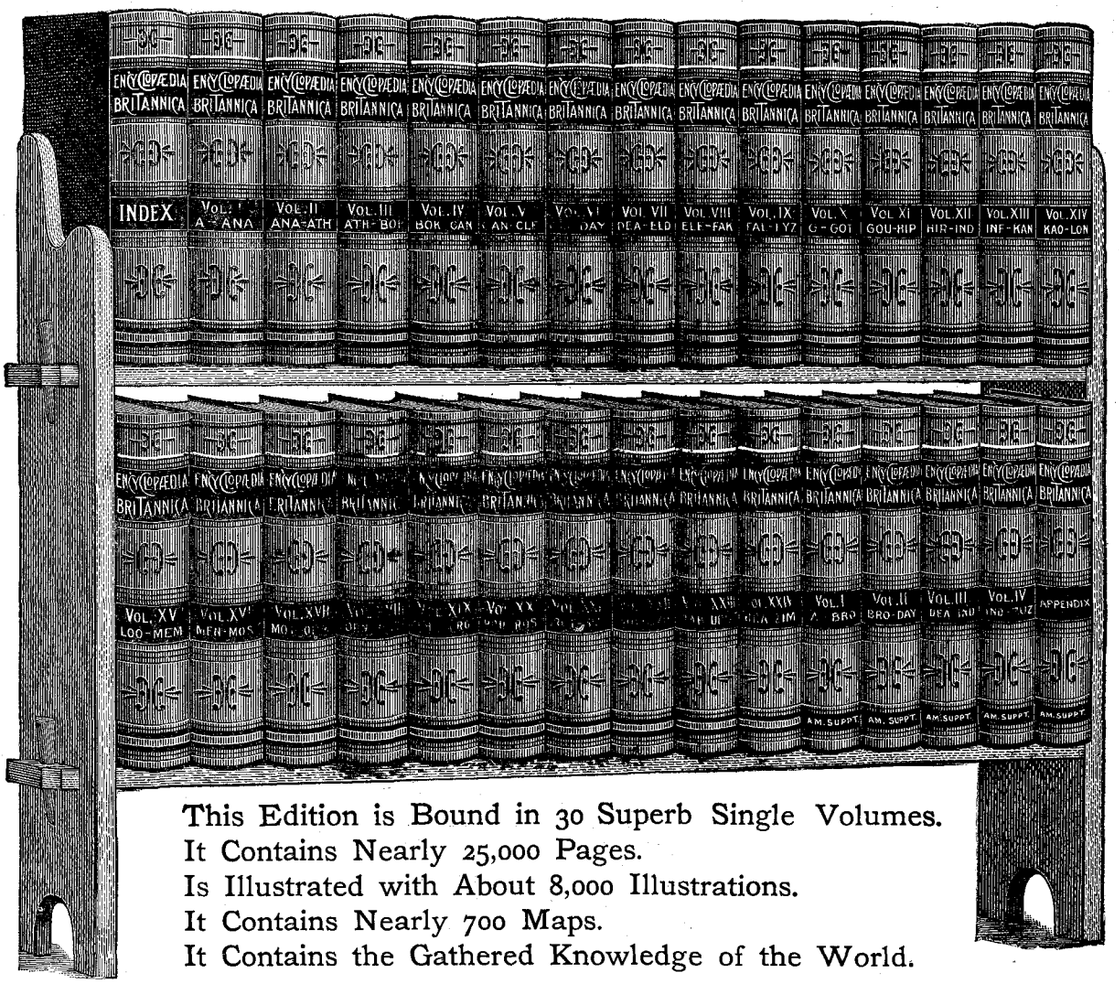

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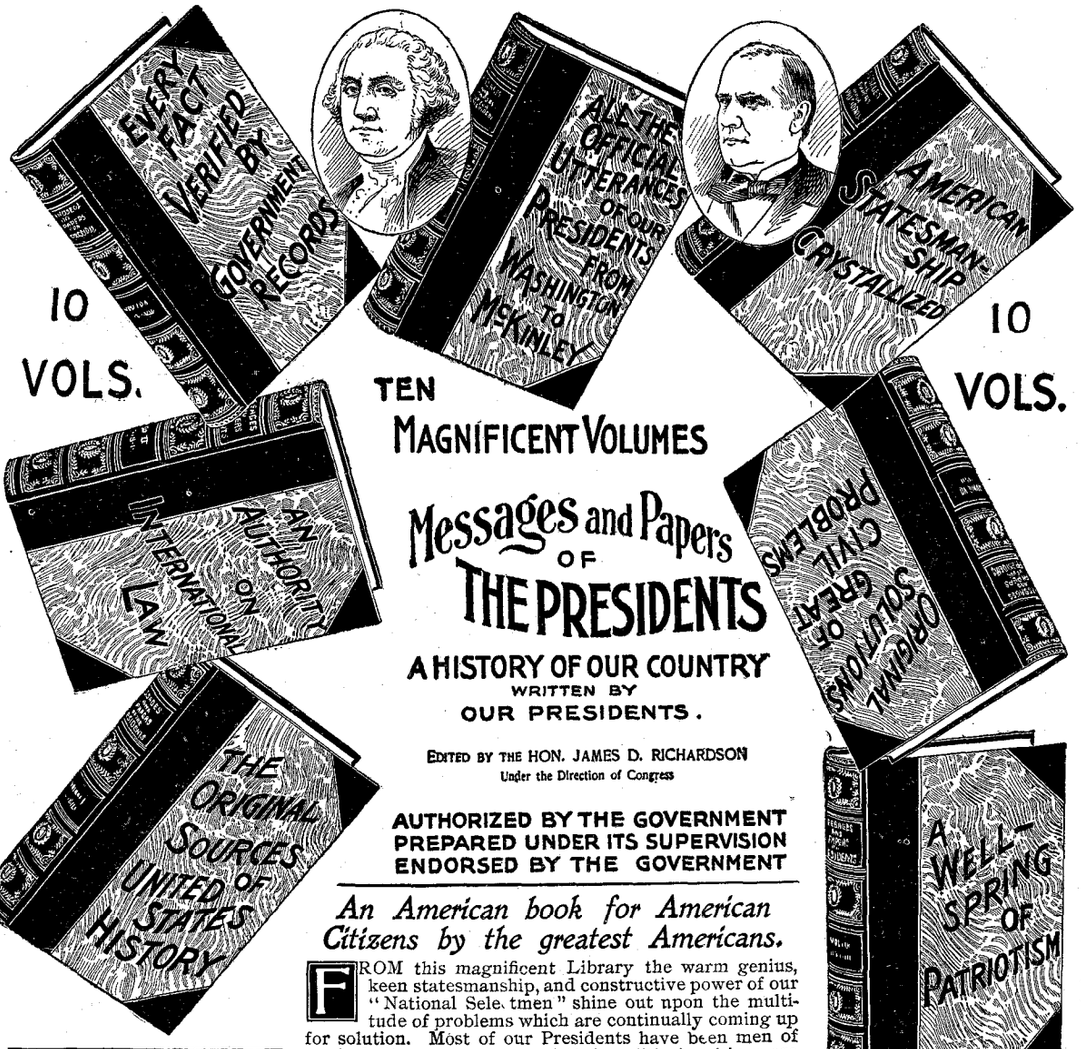
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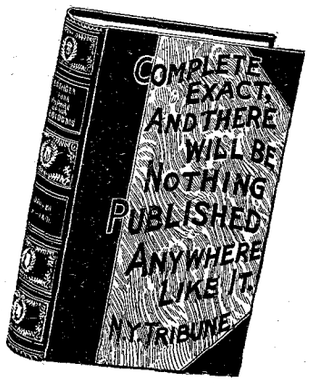

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